

THE
HISTORY
OF
JOSSEPH.
In Verse.

To which is added,

The

Woman of Canaan:

O R,

A Ray of the *SUN* of Righteousness arising to
Enlighten and heal the *Gentiles*. Exemplified in
a *Miracle Wrought*, in casting out the *Evil Spirit* from
her *Daughter*.

*Blessed is the Man that endureth Temptation: For
when he is tried, he shall receive the Crown of Life.*
James 1. 12.

When he hath tried me, I shall come forth as Gold.
Job 23. 10.

*Whatsoever Things were Written afore-time, were
Written for our Learning.* Romans 15. 4.

Exalted Souls, that on Parnassus live,
I Pardon crave: I ne'er did so before;
The Crime is great, but if you will forgive
This first Offence, I will do so no more.

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To young

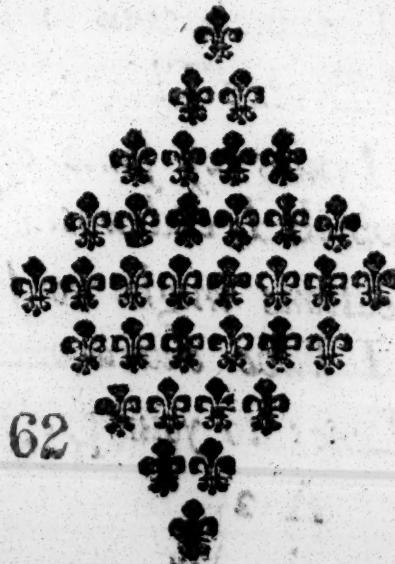
PEOPLE.

 *SEVERAL* Pious, Learned and judicious Divines have not thought it beneath them, to write certain little Books for the immediate Diversion and Profit of such as You ; to encourage You to a diligent and delightful search of the Holy Scriptures, (which are able to make You wise to Salvation) and to draw off your Minds from such Books as may tend to corrupt both the Heart and Conversation ; and which will insensibly lead You to disrelish Divine Things. I have here given You the Fruits of some of my leisure Hours ; in which I endeavour'd, that my necessary Recreations might be subservient to your Profit. I have endeavour'd to suit the Stile of these Lines to your present Capacity,

for whose immediate Service I intended them.

And forasmuch as Joseph was a Type of Jesus Christ, both in his Humiliation and Exaltation; I have endeavour'd every where, to shew, what Circumstances in the History, seem to refer to Jesus Christ; that your Reading of it may be rendered the more profitable to you.

I have also added at the End, many of the Names and Titles, given to our Lord Jesus Christ, collected out of the Holy Scriptures, with the Chapter and Verse, where they may be found; and have set them Alphabetically, (or after the Manner of your A B C) for the help of your Memory, and heartily wish the following Lines may afford You much Pleasure and Profit.





THE
HISTORY
OF
JOSEPH, &c.



WHILE the amazing Deeds my Soul pursues,
Which from unerring Wisdom only stream
O! Jacob's God, assist my feeble Muse,
And let thy Aid be equal to my Theam.

Misterious Providence I now recall,
A Wheel within a Wheel, and full of Eyes;
To view Things past, and wisely order all
Things yet to come; with Truth to harmonize.

Away Romance, and ev'ry feigned Story:
Tho' Things affecting may be found in you;
This Thought to Pious Minds, will stain your Glory:
You've Some Things pleasing; but the most untrue.

Depend on this Account, as most exact;
Here's nothing feign'd; a true Report is given;
From Sacred Writings, what was real Fact,
And comes attested with a Seal from Heaven.

I sing the Man that was obscure in Birth,
 And yet, in Truth, a Man of Noble Blood;
A Son of Mighty Princes on the Earth,
 And Heir to one that was a Prince with God.

“ This was the Son that Jacob loved best
 “ Of all the Twelve; because in him appear'd
 “ More real Virtue than in all the rest:
 “ For when his Brethren's Sins he saw or heard;

He first attempts his Brethren, to reform,
 From Evils done, by them, at divers Times;
 “ But when he saw they all his Counsel scorn,
 “ He told his Father of their heinous Crimes.

Yet no Accuser of the Brethren stands,
 But shew'd the Love We owe to one another:
For so the Holy Law of God commands,
 “ Thou shalt not suffer Sin upon thy Brother.

“ But tho' this Office was perform'd in Love,
 “ His Brethren hate him, now We are inform'd,
 'tis hard to give, and hard to take Reproof:
 For harden'd Sinners hate to be reform'd.

Sometimes they Mock, sometimes they Threatnings give;
 'Twas ever so; Old Envy ne'er will cease;
And so 'tis now; observe it while you Live,
 “ The Wicked are for War, where God speaks Peace.

“ Now Joseph dream'd, and to his Brethren told
 “ His double Dream; they hate him still the more;
 “ For they the Dreams as readily unfold;
 “ As he made known the Matter just before.

“ I dream'd that We were in the Harvest Field,
 “ And binding Sheaves, both you and I were found;
 “ My Sheaf stood up, and all your Sheaves did yield,
 “ To mine Obeisance to the very Ground.

And to confirm the former Story told,

Another Witness comes, and both agree;

“ I dream’d another Dream, and now behold,

“ The Sun and Moon and Stars bow down to me.

Joseph, at present, more a Prophet is,

Than Politician; else would not disclose,

His Dreams to them, that all Things took amiss;

And shew’d themselves to be his mortal Foes.

“ How now! say they, thou proud aspiring Brat,

“ Dost thou expect that We shall be so poor!

“ That We shall cringe and bow to Thee for Wheat!

“ They scorn his Words and hate him still the more.

When Shiloh came, old Jacob’s better Son,

Altho’ he came in Love, they treat him thus;

They hate him too; and say as these had done,

“ We will not have this Man to Reign o’er us.

“ The prudent Father now rebukes in Love,

“ His Son’s Imprudence, only to appease

“ His Brethren’s Wrath, and Envy to remove;

“ And keep them all in Unity and Peace.

Thus Parents ought to hold the Ballance even;

But O! how hard a Task it is, We see;

When Children jarre, that no Offence be giv’n,

In passing Judgment, as it ought to be.

Now Joseph must in great Affliction share;

But as the Day is, so the Strength shall be,

If God will call his Saints to do, or bear,

His Grace, in Measure, always shall agree.

Tho’ for a Night their Weeping may endure,

The Case of Pious Souls shall always mend;

As God is true, and all his Word is sure,

Their present Griefs shall have a joyfull End,

Thus

Thus Jesus Christ, our Joseph, had a View,

[Attend ye trembling Souls, too soon cast down]
Both of his Sufferings, and the Glory too:

'Tis by the Cross, We go to gain the Crown.

The high Estate of Joseph twice was shew'n,
But all his Sufferings, now, he must not know:
It was his Mercy, that it was not known
What great Afflictions he must undergo.

Thus Christ, his weak Disciples, would not tell
Their coming Evils, what or where or how;
I've many Things to say, and will reveal,
But I forbear; ye cannot bear them now.

Sect. 2. Jacob sends Joseph to Visit his Brethren: Their evil Treatment for his Love.

" **N**OW Jacob sends his darling Son to see
His Brethren, and their Flocks that he might know
How all his Children fare, and where they be;
" Pray seek them up, but first to Sechem go.
" No sooner did the Father give Command,
" But Joseph shews his Love and ready Mind;
" He searches for them over Sechem's Land,
" And not content till he his Brethren find.

So Jesus Christ, when he receiv'd Command,
His straying Sheep, to go and seek and find;
Obeys his Father, both with Heart and Hand;
Lo! here I am, I come with willing Mind.

" No sooner did they spy their loving Brother,
" Lo! hear the Dreamer comes, in Scorn, they cry'd,
" And streight they Whisper one unto another,
" Come let us Kill him, and his Carkass hide.

" See,

“ See ! here’s a Pitt, at Hand, We’ll thro’ him there ;

“ And say some evil Beast did Joseph find :

Ah, Beasts indeed ! more vile than Bruits they were ;

For Beasts of Prey ne’er prey upon their Kind.

Now see their double Guilt ! they first devise

The Scarlet Sin ; and then the Sin to smother :

They blind their Father with a Thousand Lies,

A second Sin is sought to hide the other.

What wretched Atheists were these wicked Men !

Such are the greatest Fools, live where they will ;

They fear the Eye of Man should see ; but then

Forget the Eye of God is on them still.

Messiah thus did with their Children Fare,

When, last of all, the Father sent him down ;

“ Come let us kill him : for this is the Heir,

“ And Spite of Fate, the Vinyard is our own.

Now, Reuben’s Part, We must not over-look ;

In him there met the Serpent and the Dove :

Tho’ he unstable was, as Water-Brook ;

He did his Father fear, or Brother love.

“ O ! God forbid, said he, pray shed no Blood ;

“ I’ll better Counsel give, and so you’ll say :

“ There is a Pit but just within this Wood,

“ Let’s cast him there, and not our Brother slay.

“ This Reuben said, that he might make a way,

“ To rescue Joseph from their base Design ;

“ And, to his Father, safely him convey ;

“ When he should have a more convenient Time.

“ Now Joseph comes, and glad he is to find

“ His Brethren out ; and ask them how they fare :

They, stupid Wretches ! are not half so kind,

But Cruelty their tender Mercies are.

“ To Reuben’s Counsel, now they all agree;

“ And in the Mischief joyn, both young and o’d ;

“ They let him down into the Pit where he,

“ Might starve and die with Hunger and with Cold.

They never ask, how does our Father do ?

“ But lay their Hands on him without delay ;

“ And greedily their Mischief, now, pursue ;

“ They take his Coat, and seize him for a Prey.

“ Surprizing was the Anguish of his Soul !

“ He begs for Life, with Arguments and Tears ;

“ Pleads Innocence ; what have I done so foul,

“ That you must be my Executioners ?

“ Then Weeps and Sobs, and pleads his near Relation ;

“ Sirs, We are Brethren, of one Flesh and Blood :

“ You should be careful, then, of my Salvation ;

“ And not to render Evil for my Good,

“ But if for me you no Compassion have,

“ Then to our aged Father Pity shew :

“ You’ll bring him down, with Sorrow, to the Grave ;

“ Whose Life, is bound so close to mine, you know.

“ What not a Spark of Love ! is Virtue gone

“ From Earth to Heav’n ? No Justice left behind ?

“ Not one to plead ! What Evil hath he done ?

“ Who shew no Mercy shall no Mercy find.

“ How will you Answer this unto our Father ;

“ How will you Answer to the Judge of All ?

He speaks to Bruits, he charmes to Adders rather.

So Preachers fare, when they to Sinners call.

There’s one thing more, I would observe to you,

“ The Pit was empty, and there was no Water ;
That he might Starve the sooner. Here we view.

The sad Estate, in which we are, by Nature.

Thus

Thus having now the Works of Darknes wrought,
 " Without Remorse, they set them down to eat ;
 And feeding on the Food that Joseph brought,
 His Crys and Groans are Musick to their Meat.

But here, behold mysterious Providence !

O Wheel of Providence ! Is this the Way
 To have his Dreams fulfil'd ? Shall he, from hence,
 Be brought to Comfort, to a brighter Day !

" Now some of Ishmael's Race were passing by,
 " As Merchants, to Ægyptian Markets, bound ;
 " With Camels, bearing Balm and Spicery ;
 " While Joseph now was weeping under Ground.

'Twas Judah first began to Reason well ;
 " What Profit shall we have, if we should slay
 " Our younger Brother, and his Blood conceal ?
 " The Crime is less to Sell him quite away.

When Men are tempted to commit a Sin,
 They should consider first, as Judah did ;
 " What real Profit shall we have therein ?
 Confusion, Guilt and Shame from thence proceed.

" To Judah's Counsel now they all agree.
 If for a Slave, to Ægypt, he is Sold,
 He will not be our Lord, say they, nor we
 Shall bow to him for Bread ; as he foretold.

" With one Consent, they draw him from the Pit,
 " And took the Price the Merchants could afford,
 " But twenty Silver Pieces they could get ;
 For little more did Judas Sell his Lord.

Thus God can wisely make the Wrath of Man
 To praise him ; and what Wrath may still remain,
 [Men shall his Counsel do, do what they can ;
 Whom Seas obey] he wisely will restrain.

Thus does the Lord his Pow'r and Grace display,
In saving Sinners from an horrid Pit:
He draws them out from deep and miry Clay ;
And on the Rock of Ages sets their Feet.

“ Then Reuben takes a Walk, and wheels about ;
“ The better to conceal his good Design,
“ But in his Absence, Joseph's taken out,
“ And basely Sold to some of Ishm'el's Line.

“ Now restless, Reuben to the Pit is come,
“ To save his Brother from his cruel Foes ;
“ For he himself design'd to guard him Home.
“ But, Joseph gone, he wept and rent his Cloths.

“ With pensive Heart, he then return'd and said,
[Wringing his Hands ; when Sobs permit him so]
“ Alas ! my Brother ; for the Child is dead !
“ And as for me, O ! whither shall I go ?

Now these ungodly Men in Council sit,
And hellish Counsel ask of one another ;
How they may hide the Sins they first commit ;
And he that taught to Sin, taught how to smother.

This Method now they all approve as good,
“ To kill a tender Kid out of the Fold,
“ And dip the Coat of Joseph in the Blood ;
And so delude their Father being old.

These Brethren in Iniquity can keep
Each others Counsel ; tho' we make no doubt,
Nor God they fear, nor Man regard. They Sleep,
Untill their hateful Crimes shall find them out.

Sect. 3. Joseph's Brethren go and shew their Brother's Coat ; and make their Father believe that he is torn in Pieces.

“ **M**OST wretched Clan ! they in a Body, go
To shew their Father, Joseph's Coat, and tell,
[As if they were o'erwhelm'd, with Grief and Woe]
“ The sad Disaster, that to them befell.

“ This have we found, say they [that was a Lie]
They knew that they had stript it off together ;
“ In scorn they ask, is this Thy Son's ? descry.
For want of Love, they did not say Our Brother.

“ The Father knew the Coat to be his Son's ;
“ And, too too hasty, said, some Beast of Prey,
“ Has rent him Limb from Limb, with Blood and Groans,
“ And eat a Part, and born the rest away.

Both with the Flesh and Skin of tender Kid,
Jacob, his aged Father, once deceiv'd ;
Now, with the Blood, his Sons their Michief hid ;
Their Fraud and Lies, by Jacob, are believ'd.

O dreadful Scene ! what tender Heart can bear !
“ Then Jacob rent his Cloths [our Author says]
“ And Sack-Cloth, now is all the Cloths he'll wear,
“ And for his Son he mourned many Days.

What Agonies must fill the Father's Heart,
To lose his darling Son, in such a way !
Why we must first with dearest Comforts part,
We know not now, but shall another Day.

Sleeping and Waking now, dear Soul, he hears
The Shreeking of his Child, and then he starts ;
He sees the Beast of Prey, that rends and tears,
And sucks his precious Blood from all the Parts.

Now

Now he reflects on his imprudent Steps,

That he should send him where such Dangers be ;
He wrings his trembling Hands, and Sighs and Weeps,
- " My Son, my Son, would I had dy'd for thee.

" Then all his Sons and all his Daughters come

" To Comfort Jacob, weeping for their Brother.

" Tis like, the Daughters and the youngest Son,

Were Strangers to the Mischief of the other.

What Hypocrites were these ! thus to pretend

To Comfort him ; when they, the Cause, had been

Of all his Grief ! and might his Trouble end,

Or much abate, had they confess'd their Sin.

And said, our Brother is indeed alive ;

But we, in Sin, were grown so very bold ;

How we might kill him, we at first contrive,

And now have Joseph into Ægypt Sold.

" Now Jacob mourns, because his Son is dead.

" I'll go, faith he, with Joseph to the Grave ;

[And, Rachel like, will not be comforted]

Unfeigned Grief shall my Indulgence have.



Sect. 4. Joseph brought down into Ægypt and Sold for a Slave.

" A T length poor Joseph is to Ægypt brought,

" A Stranger to the Land of cursed Ham ;

" There for a Servant he is Sold and Bought,

But God provided better things for him.

Kind Providence allay'd the sad Disaster,

And Favour shew'd to Joseph in his Trouble :

" Prepar'd a Man at Court to be his Master.

A kind Presage his Comfort should be double.

Thus

Thus does the Lord his Goodness oft' display,
 Providing Places here and there for some:
 The very Service has been made the Way
 To their Advancement when the Time is come.

“ God was with Joseph, and his Lord perceives,
 “ He blest and prosper'd all he took in Hand ;
 “ To him the Charge of all his House he gave ;
 “ And all he had, in Fields, at his Command.

Now Servants all, attend unto this Word ;
 If you your Master's Businesse careful mind,
 And Service do to them, as to the Lord,
 God will dispose your Masters to be kind.

A Man that's diligent and faithful now,
 Unto his Trust, shall stand before the Kings.
 He that is faithful o'er a very few,
 Shall Ruler be, at last, o'er many things.

Tho' Joseph's Brethren took his Coat away,
 Yet, of his Virtue, him they could not rob :
 They drove him from his Father's House, but they
 Could not deprive him of the Love of God.



Sect. 5. Joseph's Temptation and Victory.

AS Joseph, now at Ease, in Plenty rolls,
 A sore Temptation in his Way is lain ;
 The Snare that Satan lays for wanton Fools,
 And such as has, no doubt, it's thousands slain.

“ Now Joseph's Mistress Satan's Tool became,
 “ And lays aside her Veil of Modesty ;
 “ Of all her Sex the Scandal and the Shame,
 “ And her Reproach to all Posterity.

If one another's Beauty you admire,
 Uncomely Thoughts, true Virtue always smothers ;
 At Joseph's Beauty first her Lust took Fire,
 The fairest Face is oft' a Snare to others.

Now let us see the Victories of Grace,
 Tho' oft' the Tempter shot his fiery Dart,
 And ply'd him close, not one of them took Place,
 He storm'd the Walls, but did not take the Heart.

'Tis worth our while, to weigh his Reasons, why
 He could not listen to those hellish Charms ;
 And with such foul and base Desires comply,
 For 'tis, said he, an Inlet to all Harms.

" This filthy Crime would first abuse my Lord ;
 " Shall I requite him Evil for his Love ?
 " A Crime by all Men, good and bad, abhor'd,
 " Betray my Trust, and most ungrateful prove ?
 " How can I with these lewd Desires comply ?
 " Who of the chosen Stock of Jacob came ?
 " The solemn Vows of God upon me lye,
 And Cov'nant Bands with Father Abraham.

If I, of Egypt, had a Native been,
 The Crime it's self is hateful, base and foul ;
 " But how shall I, how can I do this Sin,
 " Against the Lord, my Body and my Soul ?

Tho' the Temptation was exceeding strong,
 He brave Resistance made, and would not yield,
 Tho' the Assault was sharp, and held him long,
 At last he brake their Ranks and won the Field.

If Satan should your Virtue thus assay,
 Stand not to listen to infectious Breath ;
 " But do, as Joseph did, make haste away,
 As wise Men would avoid the Plague or Death.

* * * * *

Sect. 6. Joseph's false Accusation and Imprisonment.

“ **N**OW Joseph's Mistres having try'd in vain,
 “ To make him guilty of the foulest Act,
 “ Will blast his Name and steadfast Virtue stain,
 “ That she may 'scape the Odium of the Fact. + s.

“ To Servants first she went and told her Tale ;
 And under Officers are always glad,
 To see the Favorite begin to fall,
 And when he's down will on his Honour tread.

“ Then to his Master she the Story told,
 “ And shew'd his Garment to confirm the Lie ;
 “ Behav'd her self most impudent and bold,
 “ And prov'd she had nor Truth nor Honesty.

Those that have broke the Bands of Modesty
 Will never stick to break the Bands of Truth ;
 The worst of Crimes, where they can Virtue Spy,
 Are falsly charg'd on Aged or on Youth.

The Master must believe the Accusation,
 Upon her Honour, thô' to Joseph's Cost,
 Take all on Trust, without Examination :
 It so falls out where Ladies rule the Rost.

But Joseph's Master might have made a Stand,
 And thought how truely he discharg'd his Trust ;
 That God had blest whate'er he took in Hand ;
 What Flesh and Blood can think this Charge is just ?

Now either Joseph would not make Reply ;
 So tender was he of his Lady's Honour ;
 For modest Ladies would of her be shy,
 Abhor the Fact, and cry out Shame upon her.

But Judge and Prisoner too, are soundly School'd,
 And Joseph had no Room to make denial,
 Or if he did, the Court was over-rul'd,
 And Sentence pass'd, without a lawful Trial.

The Sentence was unjust, and such a Lord,
 Tho' he the Court, or rather Camp might Grace,
 Or be a noble Captain of the Guard ;
 Was not so fit to take the Judge's Place.

“ The common Prison, now is thought too good,
 “ With vilest Men he must to Dungeons go ;
 “ With Irons they his tender Body load.
 And Christ with Sinners once was number'd so.

’Tis well for Pious Souls, there will at last,
 A just Tribunal come ; when they shall see,
 Their false Accusers will be try'd and cast ;
 And then their Judge, unjust, shall judged be.

Now Joseph's Troubles are exceeding great,
 To ease his Mind unto, no Friend is found ;
 “ But God was with him, that's a Friend compleat,
 “ He'll not despise his Prisoners that are bound.

“ He had not long in Prison been confin'd,
 “ But God that has the Hearts of all in Hand,
 “ To him dispos'd his Keeper to be kind,
 A Captive Prisoner in a Foreign Land.
 “ As Joseph's Master plainly did perceive
 “ That God with Joseph was ; so here agen,
 “ The Keeper does his all with Joseph leave.
 “ And thus he Favour found with God and Men.

A Jaylor, once, serv'd Paul and Silas so,
 When Magistrates did them unjustly treat ;
 They must to Chains and Stocks and Dunge'n go.
 But straight does wash their Stripes, and give them Meat.

" Then Joseph said, whatever Men pretend,
 " Interpretations from Jehovah are.
 " May Israel's God a peaceful Answer send,
 " To both your Dreams ; but tell me what they were
 " The Butler, then to tell his Dream, is glad.
 " A stately Vine I, in my Dream, did view,
 " Methought this Vine, three spreading Branches had
 " And on the Branches stately Clusters grew.
 " And while I stood with Pharaoh's Cup in Hand,
 " The lovely Clusters then I crop and bring ;
 " And press them out, and at the King's Command,
 " I took the Cup and gave it to the King.
 " Then Joseph said, thy Dream is very good ;
 " The Branches are three Days ; 'twill be no more,
 " Before the King shall rise thy drooping Head,
 " And place thee, in thy Office, as before.
 " But think of me when thou shalt be restor'd
 " Unto thy Peace, and Favour of the King ;
 " And speak of me, I pray thee, to thy Lord ;
 " That from this House he may thy Servant bring.
 " For from my Father, and my Native Land,
 " I first was stolē, and then to Egypt Sold ;
 " And tho', of Crimes, I now accused stand,
 " There is no Cause why I remain in Hold.

Now Joseph knew that Pharaoh's Royal Word,
 In spite of Foes, could him from Prison free ;
 Observe his humble Mind, he ask'd this Lord,
 Not for a Place at Court, but Liberty.

Thus Joseph told the Truth, tho' not the whole,
 " He did not say my Brethren Sold me hither ;
 But pleads the Innocency of his Soul :
 " So Love will hide the Sins of one another.

Thus

Thus Joseph could interpret Dreams, we see,

What should befall another, he was shewn;

That one from Prison should exalted be;

But, for the present, did not see his own.

“ The Butler pleas’d with Joseph’s Answer, spake,

“ Upon my Honour, I will tell the King;

“ And, of thy Case, a true Report will make;

“ And thee from Prison and these Fetters bring.

Three Days, no more, the Buttler was to stay,

Before the Favour comes. If God will have

His People longer wait, they should not say,

In haste, the Lord forgets to hear and save.

“ The Baker heard, and highly did esteem

“ The grateful Words, that Joseph gave his Brother;

“ He also was in haste to tell his Dream,

“ And hop’d that he should fare as well as t’other.

Thus Sinners Hearts do often them deceive,

When they the Portion of the Godly hear;

They straight presume, tho’ now in Sin they live,

They shall, at last, as well as others fare.

“ I dream’d I had three Baskets, on my Head,

“ Of baked Meats, these did contain great Store,

“ Prepar’d that King and Courtiers might be fed,

“ But hungry Birds these Dainties did devour.

“ Then straight-way, to the Baker, Joseph said,

“ The Baskets are three Days; ‘twill be but three,

“ Before that Pharaoh shall lift up thy Head,

“ And Birds shall eat thy Flesh upon the Tree.

It was not Joseph’s Fault, that he could bring

No better Tidings to the Baker’s Ear.

So Ministers, if faithful to their King,

Will speak to none, but as the Case will bear.

“ Now

“ Now Pharaoh’s Birth-Day comes, when two are past,
[The Wheel of Providence rolls quick about,]

“ The King, for all his Servants, makes a Feast,
“ And from the Prison takes the Prif’ners out.

“ Then he, the Butler to his Place, restor’d,
“ Who took the Cup and gave it to the King ;
“ But he, the Baker hang’d [a Sov’reign Lord !
“ As Joseph had interpreted the thing.

The Butler now advanc’d forgat his Friend ;
O most ungrateful World ! ’tis often so ;
Courtiers may promise what they ne’er intend.
Exalted Jesus does not serve us so.

Joseph, in Prison, had to him been kind.
And sympathiz’d with him in all his Trouble ;
Interpreted his Dreams and eas’d his Mind,
In Honour now he shou’d requite him double.

Again, at Court, the Man in Pleasure rolls,
From all his Prison-Troubles now reliev’d ;
With Jovial Men, is drinking Wine in Bowls,
“ For Joseph’s Troubles, now, he is not griev’d.

We hence conclude, that neither of these Men,
Whatever Figure they, at Court, might make ;
Would have been Subjects of the Sacred Pen ;
But their Affairs are told for Joseph’s Sake.



Sect. 8. Pharaoh’s *Dreams and their Interpretation.*

“ **F**ULL two Years after Pharaoh tells his Dream ;
“ Methought, said he, as I lay on my Bed,
“ Seven stately Kine out of the River came,
“ And these together in a Meadow fed.

“ And

“ And, after them, seven others lean and poor,
 “ But Skin and Bones, up from the River came ;
 “ And these the fat, well favour'd Kine devour ;
 “ And when I wak'd behold it was a Dream.

“ And Pharaoh slept and dream'd the same for kind,
 “ Each single Stalk seven Ears of Bread-Corn bore ;
 “ But seven thinn Ears, and blasted with the Wind,
 “ This stately Corn did instantly devour.

These Dreams might seem but weak, absurd and poor :
 For when did Cattle ever eat their Kind ?
 Or can one Ear another Ear devour ?
 But there was much of God in them we find.

These deep Impressions made on him, no doubt,
 His Soul was troubl'd, like his Royal Brother,
 Who, at the Writing on the Wall, cry'd out,
 And trembling Knees smote one against another.

“ Then, all in haste, the Messengers are sent,
 “ To call the Skilful in the Magic-Art ;
 “ But when the Dreams were told, the true Intent
 “ Of those two Dreams, these Men could not impart.

This Disappointment adds to Pharaoh's Trouble,
 But God would have his wise Men to be dumb ;
 That Joseph's after Glory might be double,
 And God acknowledg'd more for Time to come.

“ Then said the Butler, may it please the King,
 “ My crimson Faults I call to mind this Day.
 [When God behind his Back will cast our Sin,
 The Thoughts of Sin we should not cast away.]

“ There was an Hebrew in the Prison bound,
 “ When both thy Servants, justly were in Hold ;
 “ Each of us dream'd, and afterwards we found,
 “ That he our Dreams exactly did unfold.

“ Now

" Now tho' the learned of our Native Land;
 " The true Interpretation cannot bring ;
 " I make no doubt, this Man, at thy Command,
 " Will straight unfold the Dreams unto the King.
 " The King, in haste; a strict Commandment gave,
 " That they, from Prison, Joseph shou'd Transport ;
 " He scarce had Time to Wash, or Shift, or Shave ;
 " But hurry'd was from Prison to the Court.

Surprizing Change ! He is from Prison free ;
 His Chains are off; he to the Palace came ;
 This Change so great, and sudden was, that he
 Was like to one, that had a pleasant Dream.

Behold the Wisdom of the Lord display'd !
 In Counter-working, by diviner Hand ;
 His false Imprisonment, the Way is made
 To make him Ruler over all the Land.

" Then Pharaoh said, I dream'd and none is found,
 " Of all the Wise and Learned of our Land,
 " In Magic-Art, that can my Dreams expound :
 " But thou, I hear, dost better understand.
 " But Joseph answer'd, it is not in me ;
 " Interpretations from the Lord proceed ;
 " God shall a peaceful Answer give to thee ;
 " A double Mercy in a time of Need.

Thus humble Souls to God the Honour give ;
 And always Men of great Ability,
 Increase in Men's Esteem, that humbly live :
 For Honour still attends Humility.

" And Pharaoh said, behold, I in a Dream
 " Upon the Banks of flowing Nilus stood ;
 " And from the River lovely Cattle came,
 " In Number seven, exceeding fat and good.

" And

“ And when these stately Creatures came to shore,

“ They, in a Meadow, all securely fed ;

“ And after them, seven others, very poor,

“ Such as I never saw ; so very bad.

“ Those also from the Winding River rise,

“ And, for their Food, the fatter Cattle take ;

“ But when the leaner had devour'd their Prize,

“ They still remain'd as Poor. So I awake.

“ I dream'd again, and now metho't I stood,

“ To view the Corn, and highly pleas'd to see

“ One Stalk produce seven Ears, exceeding good :

“ What Sight more grateful to my Land and me ?

“ But after these, seven Ears, both thin and small,

“ And wholly blasted with the Eastern Wind,

“ Sprang up and quite devour'd the better all.

“ These are the Dreams that much perplex my Mind.

“ But when I sought the Dream to understand,

“ I call'd the skilful in the Magic-Art,

“ Who are the learned of our Native Land ;

“ But none of them the meaning cou'd impart.

“ Then Joseph told what Gypsies cou'd not tell.

“ The thing is one, altho' the Dreams were two ;

[What these Men know, they have their Skill from Hell.]

“ God shews the King what he's about to do.

“ This is the Meaning of thy Dreams, O King,

“ Seven Years of Plenty, next thy Land shall yield ;

“ But next seven Years a Famine sore shall bring ;

“ When there shall be no Harvest in the Field.

“ Because the thing is sure, thy Dream was double ;

“ As two Substantial Witnesses agree ;

“ That God will surely bring to pass this Trouble ;

“ And 'tis as sure, that it shall shortly be.

Uncertain World! no Portion fit for me!

The Fields that now are cloth'd with Corn and Gras;
For Sins of Men, we learn, may quickly be,
In Judgment, turn'd into a Wildernes.

Hence you shou'd learn the Creatures well to use;

And Thankfulness, in Time of Plenty shew;
And not grow Wanton, and your Trust abuse;
As if no Bread was good enough for you.

The wondrous Goodnes of the Lord appears,

In sending Plenty e'er the Dearth began:
A Famine first, for seven successive Years,
Most fatal wou'd have been to Beast and Man.



Sect. 9. Joseph's Advice to Pharaoh, how to provide against the Tears of Famine.

“ **L**ET Pharaoh Please some single Man to choose,
“ Discreet and wise, and set him o'er the Land;
“ One Part in five of all the Land's Produce,
“ To keep in Store, to be at his Command.

“ The thing was good, and Pharaoh streight was for't,
“ And all his Servants too approv'd the Plan;
All gapeing stand, when Places fall at Court,
And each one hopes that he shall be the Man.

But all the Courtiers disappointed were,
When Pharaoh, with Interrogation; said,
“ Can such a Man be found to take this Care,
“ As Joseph is? The Fav'rite of his God?

“ If he, with Wisdom, is so well supply'd,
“ That he can shew such wondrous things to come;
“ He best can tell us how we should provide:
“ This great Concern I'll therefore leave with him.
“ Then

“ Then Pharaoh said, behold, I make thee now
 “ The Lord of all my House, and all the Land ;
 “ Tho', in the Throne, I'll greater be than thou,
 “ Yet all shall come and go at thy Command.

“ Then Pharaoh took from off his Hand, his Ring
 “ And put on Joseph's Hand, as we are told ;
 “ With costly Robes he cloth'd him like a King,
 “ And put, about his Neck, a Chain of Gold.

Mysterious Providence makes great Men Debtors,
 Whate'er they have, is more the Lord's than theirs ;
 Joseph before was dragging Prison-Fetters,
 But now a Chain of Gold, at Court, he wears.

“ And, next to Pharaoh, Joseph now must be,
 “ To ride in second Chariot of the King ;
 “ And all must cry before him, Bow the Knee :
 “ For Pharaoh had established the thing.

In Joseph's checker Life, we plainly see,
 The common Lot, of wise and pious Men ;
 Tho' they to Heav'n shall safe translated be,
 Thro' many Troubles they must enter in.

Thus God the Father gives a strict Command,
 To all in Heav'n above, and Earth below ;
 As both the Worlds are put into his Hand,
 That evry Knee should unto Jesus bow.

When Joseph first was call'd before the King
 He was arriv'd to thirty Years of Age ;
 Now did his Place of Trust such Hurry bring,
 That he forgat his Brethrens former Rage.

“ Then of the Years of Plenty, while they held,
 “ Did Joseph gather and lay up in Store,
 “ In ev'ry City, from each neigbr'ing Field,
 “ Untill they fail'd of Skill to number more.

So Jesus Christ, our Joseph, purchas'd Food,
 And has his Store-House, of unbounded Treasure,
 Of Grace and Peace and ev'ry other good ;
 And needy Souls may come and take at Pleasure.

“ The seven Years Plenty now of Corn are out ;
 “ And seven Years Famine come to take their Turn ;
 “ And grievous was in Countries round about ;
 “ In Ægypt only Plenty was of Corn.

For Sin, how justly might offend God,
 With-hold the common Bounty of his Hand ?
 And lay us under his chastizing Rod,
 By sending Famine in our sinful Land ?

But much we owe to the indulgent Care,
 Of Providence, whose Mercies are so great,
 He gives us Bread enough, and some to spare ;
 And feeds us with the finest of the Wheat.

“ When all the Land were like to starve and die,
 “ They tell the King their great Distress with Grief ;
 “ For needful Food, as hungry Souls, they cry ;
 “ He sends them back to Joseph for Relief.

If starving Souls should unto God repair,
 God, out of Christ, no Comfort can afford ;
 That hungry, needy Souls may not despair,
 God sends them back to Jesus Christ our Lord.

“ Now all the Stores of Corn expos'd are,
 “ Whoever will may buy, both rich and poor ;
 “ And into Ægypt Strangers come from far :
 “ Because the Famine was exceeding sore.



Sect. 10. Jacob's Sons go down to Egypt the first Time.

“ **W**HEN Jacob was inform'd, that plentious **Store**
“ Of Corn, in **Egypt** was, and to be **Sold** ;
“ And knew the Famine now was very sore,
“ Throughout the Land, and likely yet to hold ;
“ He new Instructions does his Children give.
“ Why look you thus, said he, on one another ;
“ Go down and buy us Food, that we may live.
“ They little thought to buy it of their Brother.
“ Now Joseph's Brethren all before him stand ;
“ Except the youngest, with his Father found,
“ And when they saw the Lord of all the Land,
“ They bow their Faces to the very Ground.

Thus did their Actions Joseph's Dreams fulfil ;
They seek to him for Food, as he foretold ;
Their Sheaves bow down ; so much against their Will,
That to prevent it, they their Brother Sold.

Tho' Joseph's Dreams, in high disdain, they take,
And scorn his Rule, yet in th'appointed Hour,
They bow to him : So Jesus Christ will make
His People willing, in his Day of Power.

How little did they think, this great Man could
Be near of Kin to them, and their own Brother !
The very Person they had basely Sold,
And Price divided one amongst another !

“ But Joseph saw them, and his Brethren knew,
“ And to conceal himself, and his Design,
“ He roughly spake, and ask'd them whence came you ?
“ From Canaan, Sir ; and of the Hebrew Line.

Thus

Thus Joseph spake, but not for want of Love,
 But with design to humble them for Sin;
 That godly Sorrow might Repentance prove,
 For vilest Crimes, against the Lord and him.

Thus Jesu Christ our Lord his Brethren knows,
 Before they can know him, or read his Love;
 He, for a while, may not himself disclose;
 Yet then he feels his tender Bowels move.

Now after twenty Years he wanted much,
 To have of their Affairs a true Report;
 But tho' their Brother, would not speak as such,
 Or as a Friend, but as a Judge in Court.

“ And Joseph seeing not his Brother Ben
 “ Come with the rest, to buy them needful Food,
 Began to fear that they had done by him,
 As by himself; his Absence bodes no good.

Then Joseph does his Dreams recall to Mind,
 “ And said, I now suspect ye come for Spies.
 “ Not so, say they, we hope my Lord shall find,
 “ We only come from meer Necessities.

“ All one Man’s Sons, we are, we now profess,
 “ Good Men and true, thy Servants are no Spies.
 “ Nay, but to spie the Nation’s nakedness,
 “ You only come, and hide your Guile with Lies.
 “ Then they to Joseph make Reply and say,
 “ We were twelve Brethren of one common Sire;
 “ The youngest with our Father is this Day;
 “ And one is not. This made their Crimes the higher.

“ Hereby, said he, I’ll prove your false Pretence;
 “ Go, one of you, and fetch your younger Brother:
 “ By Pharaoh’s Life, ye shall not go from hence,
 “ Unless you bring your younger Brother hither.

“ And

" And now I send you all to Prison bound,
 " By Law of Nations justly due to Spies ;
 " To be confin'd untill the Truth be found,
 " Or, which I rather fear, detect your Lies.

 " Then into Prison Joseph cast the Men,
 " And they were closely kept confin'd three Days ;
 " And on the third he took them out again,
 " And spake with them, and in the Close he says ;

 " This do and live ; for I Jehovah fear ;
 " I dare not do the thing that is unjust ;
 " Let one of you abide as Hostage here,
 " And him I'll keep, instead of all the rest.

 " Go Load your Beasts, and to your Houses haste,
 " And bring your youngest Brother unto me ;
 " So shall your Words appear as true at last ;
 " Ye shall not die if I your Brother see.

It may seem strange, that Joseph, for his Pleasure,
 Should keep his Brethren Prif'ners for three Days ;
 But by this Act the good Man gave them Leisure,
 To recollect the evil of their Ways.

Tho' for three Days, he to the Prison sent,
 His Brethren all ; yet plainly it appears,
 'Twas but a Taste of what he underwent,
 In Bondage, by their Means, for thirteen Years.

This is the Method that our Saviour takes ;
 He woundeth first and then he soundly heals ;
 And always bindeth up the Wounds he makes,
 He roughly speaks, and then his Love reveals.

" Now they Confessions make to one another ;
 Not thinking Joseph understood the whole ;
 " We guilty are concerning our poor Brother,
 " That Day we saw the Anguish of his Soul ;
" When

“ When he besought us with strong Cries and Tears,
 “ But now our Sins have found us out, We see ;
 “ Tho’ we conceal’d them close these twenty Years.
 They little thought this awful Judge was he.

This was the Thing that Joseph longed for,
 That he might bring them to a Sense of Sin ;
 “ He turns from them to weep, and can’t forbear,
 “ When their Repentance does but just begin.

While Joseph frowns, his tender Bowells move,
 In their Afflictions, he afflicted was ;
 Their Grief was never equal to his Love.
 Thus for a Type of Jesus he may pass.

“ When Joseph to his Tears had given Vent ;
 “ And wip’d his Eyes, returns to them again,
 “ Then Simeon takes, and him to Prison sent,
 “ But first he bound him with an Iron Chain.

Joseph did Simeon rather put in Ward,
 Because most active once against his Brother ;
 Or else what Joseph said did less regard,
 Or not so humble seem’d as any other.

“ Then Joseph bid his Steward thus to do,
 “ Go fill their Sacks and put their Money in ;
 “ And give Provision for their Journey too.
 “ Thus being loaded they their Way begin.

“ But when they ope’ their Sacks, it came to pass,
 “ That one of them his Money found in Purse ;
 “ Their Hearts then faild them, and they said alafs ;
 “ What is the thing that God has done to us ?

Thus Jesus Christ our Joseph giveth Food
 Without our Money and without our Price,
 And us with Benefits doth richly load,
 His Loving-Kindness is the Spring and Rise.

“ And now say they what Method shall we take?
 “ My Lord himself took us for Spies before,
 “ And now of us will doubtless Robbers make,
 “ Between these two, we are perplexed sore.

They ne'er foresaw these Troubles that befell,
 When they their Journey took to buy them Corn.
 When we go out from Home, we cannot tell,
 What may befall us, e'er we do return.



Sect. II. Jacob's Sons return to their Father, and report their Troubles, which they met with in Ægypt.

“ **T**H E Y now come Home like Men in great surprize,
 “ And what befell them to their Father told ;
 “ The Lord of all the Land took us for Spies,
 “ And roughly spake and put us all in Hold.
 “ Then we reply'd we are good Men and true,
 “ Thy Servants are no Spies, we scorn this Blot ;
 “ We were twelve Brethren of one Father too,
 “ The youngest is at Home, but one is not.
 “ My Lord reply'd, with awful Majesty,
 “ I'll know if ye are Spies, before I've done ;
 “ I'll one of you as Hostage keep with me,
 “ Take Food for all your Houses and be gone.
 “ Observe my Charge, your younger Brother bring,
 “ That I the Truth may clearly understand ;
 “ Then I your Hostage will restore again,
 “ And you shall freely traffick in our Land.

Surprizing News ! tis easy to discern

It's great Impression on their aged Father ;
 For when they came to empty out their Corn,
 Their Food and Money tumble out together.

What could their Father think upon the whole,
 But that they had their Brother Simeon Sold?
 Or else had all these Bags of Money Stole,
 Or robb'd for Corn? For they were very bold.

“ Then Jacob said to them, my Sons, 'tis you
 “ Have me bereaved of my Children dear;
 “ Joseph is not, he's dead, and Simeon too,
 “ And must dear Benjamin no better fare?
 “ Then Jacob said, but 'twas in too much haste,
 “ These great Afflictions all against me are.
 A great Mistake; for Joseph now was plac'd,
 Where he might feed them all with tender Care.

Now let's observe; this mighty Prince with God,
 When Esau came, with his four hundred Men,
 He pleads with God, thou said'st I'll do thee good;
 Great was his Faith! but now 'tis weak agen.

“ Then Reuben spake, like one of Gotham's Men,
 “ Do but commit our Brother to my Care,
 “ And if I bring him not to thee agen,
 “ Then both my Children slay, and do not spare.
 “ Then Jacob saith, my Child shall not go down
 “ With you to Ægypt; for his Mother's dead,
 “ And Joseph too, and he is left alone;
 “ If lost, the Grave will quickly be my Bed.



Sect. 12. Jacob calls his Sons to go down a second
 Time into Ægypt. A great Struggle about it.

“ **N**OW Jacob said unto his Sons, the Store
 “ Of Corn is spent, which you from Ægypt brought;
 “ I pray you go, and buy a little more,
 “ The Heap is low, 'tis time to take some Thought
 “ Then

“ Then Judah spake, of all he spake the best,
 “ We'll go and buy, if thou will send our Brother,
 “ If not the Man did solemnly protest,
 “ Ye shall not see my Face, without the other.

“ Then Jacob said, why dealt ye so with me,

“ To tell the Man I had a younger one?

“ They answer him, he strictly ask'd for thee;

“ And has your Father not another Son?

“ When he so close, to us, the Question brought,

“ We answer'd Yes; my Lord, there is another;

“ But tho' we answer'd thus, who cou'd have thought

“ That he would say bring down your youngest Brother.

“ Then Judah said, I pray thee Father, send

“ The Lad with me, and we will go for more;

“ That we our Life with Famine may not end;

“ But get supply, as we have done before.

“ I will be surety for the Lad to thee,

“ And of my Hand thou shalt require the same;

“ And if thy Son shall not restored be,

“ I Judah will for ever bear the blame.

So Jesus Christ, old Judah's Son became,

A willing Surety in the Sinner's Place;

To pay their Debts; and answer for the same,

And bring them Home before his Father's Face.

“ Then Israel said, if now it must be so;

“ If Corn can not be had without such Terms;

“ So hard and so ungrateful too, then go:

“ I'll leave my Son in God's protecting Arms.

“ I think I had as good expose my Son,

“ To all the Perils of a Journey long,

“ And Dangers of the Place to which you come,

“ As he and we to die for Want at Home,

Thus Skin for Skin and all that Men posses,
 They'll give for Life ; with hardest Terms comply,
 And former Resolutions may dismiss,
 If afterwards they see good Reason why.

“ But be advis'd, my Sons, my Counsel take ;
 “ Take of the native Product of our Land,
 “ Of Spices, Balm and Myrrh, and Almonds make
 “ A Present to the Man, with humble Hand.

Jacob by Gifts his Brother overcame,
 When first his Case to God he recommends,
 The Method now he takes is much the same,
 For first he Prays, and then his Present sends.

In high Esteem these Things in Ægypt were,
 And are to them from Canaan's Land convey'd,
 All sorts of Fruits one Nation shall not bear ;
 That they with others may be forc'd to Trade.

They had enough of Spices, Myrrh and Honey,
 And each, in proper Place, exceeding good ;
 We also learn they were as full of Money,
 But these good Things are not substantial Food.

3
 We here disposing Wisdom clearly view,
 And owe our Thanks to him that orders all ;
 For what's most needful is most common too ;
 For less Attendance useful Creatures call.

“ Take double Money each Man in his Hands ;
 “ For by this Time 'tis like the Markets rise ;
 “ Nor can we tell what Simeon's Case demands,
 With Doves be harmles, with the Serpent wise.

Perhaps you'll need it to redeem your Brother,
 Or if not so, his Prison Fees to pay ;
 Or be a Witness for you that the other,
 By Overfight, in hast, was pack'd away.

“ And

“ And take the Money you brought back before,

“ Perhaps, said he, it was an Oversight.

Justice obliges all Men to restore,

What Men in Trading, may not reckon right.

If Traders make Mistakes in Word or Deed,

Love thinks no Evil, if the Case will bear;

Use Charity and say, as Jacob did,

It was an Oversight, for want of Care.

“ I give you Leave to take your Brother too,

“ And God Almighty Mercy shew my Son;

“ The Man may send your Brother Home with you,

“ But if I am bereav'd, God's Will be done.

I hope we are not out of Duties Road,

We must take Care to get us needful Food;

“ I now commit you to the faithful God,

“ Who said to me, I'll surely do thee good.

“ Then Jacob's Sons the Present take of him,

“ And double Money also in their Hand;

“ To Egypt go again with Benjamin,

“ And all the Men in Joseph's Presence stand,



Sect. 13. *How Joseph treats his Brethren, when they came to Egypt the second Time.*

“ **W**HEN Joseph saw his Brother with the rest,

“ He to the Ruler of his House did say,

“ Bring these Men Home; I'll make each Man my Guest,

“ For at my Table they shall Dine to Day.

“ The Steward streight his Noble Lord obey'd,

“ And brought the Men unto his Master's Home.

“ Unwelcome Honour! they were sore afraid,

“ A more ungrateful Scene was yet to come.

“ Then

“ Then each one Whisper’d, to the other, thus,
 “ Let us not Dream, and each our selves deceive ;
 “ This is no real Favour shewn to us ;
 “ Doubtless my Lord will us for Bond-Men have.

The Treatment Joseph gave them there before,
 And guilty Conscience make them sore afraid,
 They shall be charg’d, that they from Ægypt bore,
 Great store of Corn for which they never paid.

“ Then to the Steward, being at the Door ;
 “ They trembling come, that he might stand their Friend ;
 “ O Sir, say they, when we were here before,
 “ We came for Food, and that was all our End.
 “ But we, thy Servants, much surprized were,
 “ When each Man’s Money in his Sack was found,
 “ We cannot tell who put the Money there,
 “ But we restore it, as in Conscience bound.

Sometimes we thought our Money was return’d
 For want of Weight, or else suppos’d not good ;
 We cannot tell ; to cheat my Lord we scorn’d,
 We other Money have to buy us Food.

“ The Ruler answer’d, fear not, Peace be still ;
 “ The God of Jacob gave you all this Store ;
 “ His bountious Providence your Sacks did fill,
 “ I had your Money that you brought before.

The Steward might not know the Reason why,
 Yet knew it was intended, by his Lord,
 That he for Nothing would their Want supply,
 He therefore said, that God their Treasure stor’d.

“ Then Simeon loos’d, the joyful Brethren meet,
 “ In Joseph’s House, preparing for the Feast,
 “ They gave them Water and they wash’d their Feet,
 “ And order’d proper Food for ev’ry Beast.

“ And

“ And now their Present they in Order set,
 “ Against the Lord’s returning Home at Noon ;
 “ For they had learn’d they were with him to eat ;
 And yet they fear’d the Lord would come too soon.

“ But when he came, unto the Ground thy fall,
 “ He of their Welfare courteously enquires ;
 “ And is your Father yet alive and well ?
 Thus far they had their very Heart’s desires.

Tho’ Joseph shew’d the kindness of a Brother,
 Their Doubts and Fears return, do what they can ;
 And make them think this Kindness is no other,
 Than courteous Treatment of a noble-Man.

“ They answer him, we yet a Father have,
 “ Thy Servant also in good Health is found ;
 “ Then they again, when they their Answer gave,
 “ Obeysance made unto the very Ground.

“ And when he fixt his Eyes on Benjamin,
 “ The final Offspring of his loving Mother ;
 For they a little nearer were of Kin,
 “ He said is this indeed your youngest Brother ?

“ Then Joseph said, and scarce refrain’d his Tears,
 “ May God be gracious unto thee, my Son.
 “ Then Joseph, all in Hast, from them retires,
 “ Into his Chamber, there to weep alone.

“ When he unto his Tears had given Vent,
 “ And to compose his Countenance was able,
 “ He wash’d his Face, and to his Brethren went ;
 “ And then gave Orders to prepare the Table.

“ Now Dinner comes, and when they sat at Meat,
 “ They are dispos’d from elder to the younger ;
 “ Joseph himself appoints each Man his Seat ;
 “ And this exceedingly increas’d their Wonder.

“ Then

" Then Portions from his Table Joseph sent,
 " Distinctly order'd unto ev'ry Brother ;
 " They could not tell what this great Difference meant,
 " But Benjamin had five times more than other.

" And now their Scares and Fears were almost over,
 " They freely drank, and merry were with him ;
 Their former Courage they once more recover ;
 But little thought new Troubles would begin.

" Now Joseph does again increase their Store,
 " New kindnesses he still to them imparts ;
 " Returns their Money, as he did before,
 " And sends the Men away with merry Hearts.

" But first he Order gives, let this be done,
 " Go put my Silver Cup, unknown to them,
 " In Sack of him who is the youngest Son.
 " The Steward did as Joseph order'd him.

" No sooner did the Morning Light appear,
 " But all are sent away with Loading new ;
 " And in their Journey not advanced far,
 " But Joseph bids his Steward go, pursue.

" And charge the Men with this ungrateful Act,
 " That when thy Lord did them so kindly treat ;
 " They should so basely steal his Cup ; this Fact
 " Is very bad ; this Wickedness is great.

" Could you so stupid be, as once to think,
 " That you could long conceal this base Design ?
 " 'Tis that in which my Lord does daily drink ;
 " And that with which, indeed, he does divine.

Thus the Accuser of the Brethren, when,
 To Pious Hearts, he crowds an evil Thought ;
 Closely pursues and overtakes the Men,
 And charges them with what himself had wrought.

This

This may occasion great Distress a while,
 To such as hate the very Thoughts of Sin ;
 But when the Soul shall once detect the Guile,
 It learns to judge between its self and him.

This Charge is heavy ; O what Flesh can bear !
 Their Wounds go deeper ; coming from a Friend ;
 Who shew'd much kindness to them just before.
 But to their Answer, let us now attend.

This said, he struck them all with great surprize,
 " They say to him, why speaks my Lord these Words ?
 " O God forbid this Sin ; we can't devile,
 " Why you us charge with stealing what's your Lord's
 " 'Tis an unlikely Thing that we should steal,
 " Or Gold or Silver from thy noble Lord ;
 " Our Money found in Sacks we ne'er conceal,
 " But brought again, that it might be restor'd.
 " And, well assur'd, that each from Guilt was free,
 " One rashly faid, with whom it shall be found ;
 " That Man shall die, and all the rest shall be
 " The Servants of my Lord, for ever bound.
 " The Steward then reply'd, as you have said,
 " So let it be ; I well approve the same ;
 " That Man alone whose Guilt shall be betray'd
 " Shall be my Slave ; the rest shall bear no blame.
 " They, conscious of their Innocence, made hast,
 " And each Man took his Loading to the Ground,
 " And Search was made upon the eldest first,
 " But, last of all, 'twas on the youngest found.

Surprizing Scene ! We now may well suppose,
 The eldest are struck dumb ; the youngest mourn ;
 " All wring their trembling Hands ; and rent their Cloths ;
 " Then load their Beasts, and to the Town return.



Sect. 14. *They all repair to Joseph's House to plead for Mercy. Judah's natural and most affecting Speech.*

“ **T**o Joseph, Judah and his Brethren come,
 “ And fall upon their Faces to the Ground,
 “ And Joseph said, what Act is this you've done ?
 “ Could you suppose this Cup would ne'er be found ?
 “ Then Judah said, my Lord ; what shall we say ?
 “ Tho' of this Fact we're innocent no doubt ;
 “ But how to clear our selves,, we know no Way ;
 “ Our hidden Sins, at last, have found us out.
 “ We are thy Servants, now, we all agree ;
 “ Both we and he on whom the Cup was found.
 “ But Joseph said, far be that Act from me ;
 “ The guilty Lad, he only shall be bound.
 “ But as for you, go to your native Land,
 “ And tell the Reason to your aged Father ;
 “ Why you have left your Brother in my Hand,
 “ I'll Justice do, altho' he were my Brother.

Just as the Eagle tries her tender Brood,
 By lifting up their Eyes unto the Sun ;
 So Joseph tries how Ben can tread the Road,
 Of great Afflictions ; as himself had done.

Or whether 'twas the Love of all the ten,
 Unto their youngest Brother now to prove ;
 For Joseph did not know but they, for Ben,
 As for himself, might have as little Love.

Or else their Love unto their Father try ;
 For Joseph knew his Father lov'd his Brother ;
 And if they could have left him easily,
 He would dismiss the ten, prefer the other.

But they more Love to Benjamin express'd,
 Then ever fell, from them, to Joseph's share ;
 For 'till they Joseph sold they could not rest,
 But Brother Benjamin they could not spare.

“ Then Judah draweth near and undertakes,
 “ To plead his Brother's Cause, before the Lord ;
 A most ingenious, moving Speech he makes,
 And Love and Pity draws with ev'ry Word.

“ Most noble Lord, I have a Word to say,
 “ And will not tedious be ; O may my Lord
 “ With Patience, and with Pity, hear and weigh,
 “ Let not thine Anger burn against my Word.

“ My Lord, as Pharaoh is, thou art to us ;
 “ With anxious Care thy Favour we implore ;
 “ We dread thy awful Frowns, as we do his ;
 “ And shake for Fear, as when the Lyons roar.

“ My Lord, thou of thy Servants didst enquire,
 “ Have ye a Father, or a younger Brother ;
 “ And we, thy Servants, said we have a Sire,
 “ An aged Man ; and with him is another.

“ Most worthy now, my Lord, we think the Lad,
 “ Of thy Compassion, as a tender thing,
 “ Of publick Busines no Instruction had,
 “ But nourish'd up beneath his Father's Wing.

“ His only Brother, by the Mother's side,
 “ Is dead and gone, and he alone is found ;
 “ If any evil should the Lad betide,
 “ 'Twould bring our aged Father to the Ground.

“ And furthermore, my Lord, may call to Mind,
 “ Our younger Brother ne'er had seen this Land ;
 “ [We now had surely left the Lad behind,]
 “ But purely to obey my Lord's Command.

" My Lord remembers well that thou didst give,
 " A solemn Charge when we were here before,
 " To bring our Brother down; this do and live,
 " Or you, in Peace, shall see my Face no more.

 " When to our Father we returned Home,
 " Him of thy solemn Charge we plainly told;
 " And that, before thy Face, we dare not come;
 " The Reasons why we also did unfold.

 " But when our Stock of Corn was almost done,
 " Our Father said go down, and buy us Corn.
 " We Answer made, if thou wilt send thy Son,
 " We'll quickly go, and hasten to return.

 " My Father then, thy Servant, said and mourn'd;
 " My loving Wife two lovely Children bore;
 " The one went out, from me, and ne'er return'd,
 " An awful Stroke! I saw my Child no more.

 " Now if the Lad deserves thy awful Frown,
 " Yet grant my aged Father some Relief;
 " If in thy Judgment Mercy be not shewn,
 " Dear Soul! he'll pine away and die with Grief.

 " As for my self, my Lord, I make no doubt,
 " My Life will bitter be, or ended rather;
 " For how shall I, how can I hold it out!
 " To see this evil overtake my Father?

 " And I, thy Servant, for the Lad, became
 " A Surety, to my aged Father, bound;
 " I said I will for ever bear the Blame,
 " If I should not return him safe and sound.

 " I pray thee, therefore let thy Servant stay,
 " And serve my Lord, as Bond-Man, in his room;
 " And, with my Brethren, let him go his Way;
 " Lest I shoud see the dreadful evil come.
 " And

" And thus my Lord shall neither Loser be,
 " Nor Damage to your Nation's Laws accrue ;
 " I better Service can perform for thee,
 " Than this poor Lad is able now to do.

 " My Lord is as an Angel to descry,
 " And both thy Justice and thy Mercy great ;
 " Now at your Lordship's Feet we prostrate lie,
 " And for thy par'oning Mercy we intreat.

 " Thy Servants all are at my Lord's Command,
 " But this affords thy Servants great Relief,
 " That he who is a Father to the Land,
 " Compassion has enough to ease our Grief.

 " And tho' thy Power might crush such Worms as we,
 " And none could say unto thee what dost thou ?
 " Yet, like a God, 'twill for thy Honour be,
 " To pardon us. And then they humbly bow.

'Twas well they were so tender now at last,
 They were not always so, that Joseph knew ;
 But late Repentance for Offences past,
 Is better far than none, if it be true.



Sect. 15. *The Success and happy Effects of Judah's long Speech. Joseph makes himself known to his Brethren.*

ALTHO' the Speech is long that Judah makes,
 With Patience, Joseph hears him to the End ;
 He might have curb'd him for his great Mistakes,
 But he had gain'd the Judge to be his Friend.

The Speech was so affecting in each Part,

What Flesh and Blood could not such Reasons move ;
 But how much more upon a tender Heart ?

How could they fail to work on Joseph's Love ?

While

While Joseph's Brethren stood 'twixt Hope and Fears,

To Judah's Speech, what Answer he would give ;

" All are surpriz'd, the Judge bursts out in Tears !

" Instead of Sentence, he proclaims his Love !

" Then Joseph bid his Servants all withdraw,

" And none were present but his Brethren there ;

" That he their Brother was, he let them know,

" And weeps aloud 'till Pharaoh's Servants hear.

Tho' Joseph for a while his weeping staid,

That he might perfect his Design begun ;

His Tears, like Streams, that for a while are bay'd,

Break down the Dam, and with more fury run.

Lo ! here's a Glass in which we may espy,

How to repenting Souls God's Bowels move.

" He them salutes, and on their Necks did lie,

" A grateful Seal of Pardon and of Love.

" Then Joseph, as a Brother, not a Lord,

" Unto his Brethren said, I Joseph am.

Surprizing, awful, dreadful, joyful Word !

O who can tell which Paffion overcame !

" And is my Father yet alive, he said ?

" At this his Brethren all amazed were,

" And could not Answer, either good or bad ;

" His awfull Presence fill'd them all with Fear.

" Then Joseph did unto his Brethren call,

" Come near, I pray. And trembling they drew near,

" I have, said he, a Word to tell you all,

" And such a Word as Strangers must not hear,

And when he saw they all with Trembling stand,

" He said, be not affraid ; I am your Brother ;

" I'm Joseph whom ye Sold into this Land.

" Then they, amazed, look on one another !

" What

What frightful Thoughts must fill their pained Heart !

Who chose a dreadful Pit to be his Grave ;
To all his Crys would no Relief impart,
And after Sold him hither for a Slave.

O wretched Pride ! that did his Dreams withstand !

Now we perceive we fought against the Lord.
And each of us are in his Sovereign Hand,
To live or die, according to his Word.

“ At this they burst into a Flood of Tears.

“ Then Joseph said unto each weeping Brother,
“ Suppress your Grief, and cast away your Fears ;
“ Nor angry be that you have Sold me hither.

“ For two Years Famine now are past and gone,

“ Wherein nor Corn, nor Grafs in Fields did grow,

“ And five Years more of Dearth are coming on,

“ When Men the Fields shall neither reap nor mow.

“ Now Joseph owns disposing Providence,

“ It was not you, but God that sent me here,

“ To save you by a great Deliverance ;

As the Event most plainly makes appear.

“ And unto Pharaoh, in a Father’s Place,

“ The Lord has set me, by his Sovereign Hand ;

Most freely I ascribe it to his Grace,

That I am made the Lord of all the Land.

“ Now haste away and bring my Father Word ;

“ And say to him, thus saith thy loving Son,

“ O’er all the Land of Ægypt I am Lord ;

“ Now tarry not, but haste away and come.

“ I’ll place thee in the best of all the Land,

“ The Land of Goshen [which is best for thee,

“ They Flocks and Herds] shall be at thy Command,

“ And which more grateful is ‘tis near to me.

“ There

" There will I nourish thee and all thou hast :
 " For five Years more of Famine, there will be ;
 " Come down to Ægypt, lest thy Substance wast,
 " And all thy House should come to Poverty.

 " But if my Father can't believe 'tis true,
 " Behold your Eyes, and Benjamin's can see,
 " That 'tis my Mouth, that speaketh unto you ;
 " Haste then and bring my Father down to me.

 " Then he and Benjamin embrace each other,
 " Each other fall upon his Neck and weep ;
 " He weepeth o'er, and kisseth ev'ry Brother,
 " His Brethren then no longer Silence keep.

 " When Joseph had, by Love, their Pardon seal'd ;
 " All in their native Language now, we learn,
 " Free Correspondence with each other held ;
 " Of all that did their Father's House concern.

Now hence we may some useful Lessons take,
 And first of all, that Joseph's Love could hide
 A multitude of Sins ; no Word he spake,
 To aggravate their Crimes, with Crimson dy'd.

He ne'er upbraids his Brethren with their Sin,
 Altho' he knew, they grudg'd to let him live.
 How much does this Example shame the Men,
 That know not when their Brethren to forgive ?

He might have said, I now may thank you all,
 For my Afflictions great, my Bondage here,
 Dungeons and Chains, the Wormwood and the Gall,
 And my long Absence from my Father dear.

But, God-like, he the penitent forgives.
 If Men repent God will not them upbraids,
 Returning Souls he readily receives ;
 Well may they mourn, yet need not be affraid.

Mysterious

Mysterious Providence ! the very Men,
 Who Joseph Sold a Slave, some Profit have,
 By Joseph's Exaltation ; so agen,
 The same, that shed his Blood, did Jesus save.

We learn again, when Parents are in Need ;
 Their Children should their pinching Wants supply ;
 And, being able, shou'd their Parents feed,
 And thus, at Home, to shew their Piety.

As Joseph once did greatly long to have,
 His dear Relations in his Comforts share :
 So Christ desires that those, the Father gave,
 May be with him, and see his Glory there.

“ The Fame hereof in Pharaoh’s Court did ring,
 “ That Joseph’s Brethren down to Ægypt came ;
 “ The News hereof did highly please the King,
 “ And all the Courtiers did express the same.

“ To Joseph Pharaoh said, this thou shalt do,
 “ Go, bid thy Brethren load their Beasts with Corn ;
 “ And take your Father and your Households too,
 “ And with convenient Speed, to me return.

“ The good of all the Land shall be your owh ;
 “ Hence, for your Children, Waggons take enough,
 “ And for your Wives, and bring your Father down
 “ And say to them, regard not all your Stuff.



*Sect. 16. Joseph’s Brethren prepare for their Return
 to their Father, to the Land of Canaan.*

“ **T**HEN straitway Israel’s Sons perform the thing,
 “ And Waggons take, their Households to convey,
 “ According to the Orders of the King,
 “ And took Provision needful for the Way.

" Unto his Brethren Joseph Changes gave,
 " Of Rayment ; thus his tender Love does shew ;
 " But Benjamin five Times as much must have,
 " And adds three hundred Silver Pieces too.

 " And to his Father he a Present makes,
 " Ten Asses laden well with Bread and Wheat ;
 " Ten more with Dainties Ægypt yields he takes,
 " And for his Father's Journey Food to eat.

 " Thus Joseph's Brethren joyfully depart,
 " But at their parting Joseph said, I pray
 " Let each Man watch his own deceitful Heart ;
 " And fall not out; while you are in the Way.

This needful Counsel Joseph now imparts ;
 He knew the Craft that Satan oft' does use ;
 And the Deceitfulness of all our Hearts,
 How prone we are each other to accuse.

" 'Twas you that first the Name of Dreamer gave,
 " And you that first propos'd to kill our Brother.
 " And you advis'd to Sell him for a Slave.
 " You stript him of his Coat, replies another.

 " And you advis'd to starve him in the Pit.
 " And you, as well as we, help'd put him in.
 " And you, that did not act, approv'd of it.
 And thus they all partakers were in Sin.

See how, like Jesus, Joseph charges them,
 This my Commandment is, Love one another.
 The Arguments that Joseph seems to bring,
 Are still in Force to ev'ry Christian Brother.

Ye Brethren are, and have one common Father ;
 Besides you have all guilty been but one,
 Say not what others may have done, but rather,
 Accuse thy self, and say, what have I done ?

I freely you forgive, do you so too.

And pray remember, you are by the Way;
The watchful Eyes of many are on you.

If you fall out, then what will Strangers say ?

“ This Charge receiv’d, they all from Ægypt go ;

“ And in the Land of Canaan safe arrive.

“ They come to Jacob and they let him know,

“ That Joseph, his dear Son, is yet alive.

“ Moreover he is Lord of all the Land.

“ Then Jacob faints ; he did not them believe.

But when they brought the dreadful News, they feign’d,

Of Joseph’s Death, that News he could receive.

Good Men more ready are to entertain,

Bad News than good ; this is from their distrust ;

They nourish Fears and Doubts, and these bring Pain.

Love always hopes the best, and fears the worst.

“ When he began a little to revive,

“ His Sons go on to tell him all the Story ;

“ Not only say that Joseph was alive,

“ But Joseph’s Words, his Presents and his Glory.

“ When Jacob saw the Waggons safe arriv’d

“ To carry him, his Children and his Stuff,

“ The joyful Sight his fainting Soul reviv’d,

“ And Ifrael, wondring, said it is enough,

“ Tell me no more of all his Glory there ;

“ Joseph, my Son, is yet alive, and I

“ Will go and see my Son, if God shall spare

“ My Health and Strength, once more before I die.

Death is, to Ifr’elites, like Waggons sent,

To fetch them Home with Jesu Christ to live ;

Which, when they spy, tho’ Strength is almost spent,

Their Hearts shou’d leap, their Spirit shou’d revive.



Sect. 17. Jacob comes down to Ægypt with all his Family and Substance, and Joseph meets and graciously receives them.

“ **W**ITH all he had his Journey Jacob takes,

“ And to Beer-Sheba, towards Ægypt came

“ And to the Lord his God an Offring makes,

“ The God of Isaac and of Abraham.

“ Before his Journey Jacob would begin;

“ He offers Sacrifices to the Lord;

Of Praise for Mercies, and of Pray'r to him,

That his Protection he would still afford.

Before we take a Journey, short or long,
We should commit our all to God, we see;
In all thy Ways acknowledge God and then,
By him shall all thy Paths directed be.

“ Tho' Jacob his dear Joseph long'd to see,

“ Yet to go down he seem'd to be affraid;

In Famine Abr'am did to Ægypt flee,

But Isaac after strictly was forbad.

Or lest the Journey shou'd not well agree,

With his advanced Age, or at a stand,

For fear his Sons with Idolls tainted be,

There take their Rest, forget the Promis'd Land.

“ But God his Way made plain before his Face,

“ By saying thus, be not affraid to go.

“ And then renews the Cov'nant of his Grace,

“ I am thy God, the God of Isaac too.

“ I there of thee a Nation great will make;

“ I will assuredly go down with thee;

“ I will not fail, I will not thee forsake;

“ My Faithfulness shall thy Protection be,

“ And

“ And I will surely bring thee up again.

[And so did God his Promise well perform;
Jacob's interr'd with princely Pomp ; and then,
His Seed returns, in Time, with mighty Arm.]

“ Joseph his Hand upon thine Eyes shall lay ;

“ Thy dying Hour shall Joseph live to see ;

“ And Love's last Office, he to thee shall pay,

“ In Life and Death he shall thy Comfort be.

“ Then aged Jacob into Ægypt came,

“ And all his Children and their Children go,

“ Threescore and Six, as reckon'd up by Name ;

“ And all their Cattle and their Substance too.

“ Before him Jacob his Son Judah sent.

“ To notify to Joseph they were come.

“ To Goshen ; to his Father, Joseph went,

“ And humbly there presents himself to him;

Tis Jesus Christ the Son of Judah can,

Unto the Court of Heav'n, prepare our Way ;

But 'tis the Father first must lay the Plan

How he, in Justice, may his Grace convey.

“ Himself to Jacob Joseph does present,

“ To shew the Honour he his Father bears ;

“ Then falls upon his Neck and giveth Vent

“ Unto a Flood of most unfeigned Tears.

“ Then Israel said to Joseph let me die ;

“ Since I with Joy, once more, have seen thy Face.

So Simeon, once, embracing Christ, did cry

Lord, let thy Servant now depart in Peace.

Death will not come at our too hasty call ;

Our Times are all reserv'd in Wisdom's Hand ;

And there we quietly shou'd leave them all,

And not disposing Providence withstand.

Once

Once Jacob little tho't the Face to see,
 Of his dear Joseph. Thus we oft' are out,
 In judging what the Lord's Designs may be ;
 We can't discern what shall be brought about.

“ Then Joseph said, I'll go and notify,
 “ Unto the King, that you in Goshen are ;
 “ And ask his Leave that, in the Scarcity,
 “ You with your Flocks may stay and sojourn there.

This we must surely do, that we may show
 All due Respect, unto our Lord the King ;
 For tho' you come by his Command, you know,
 Yet some may say, by Stealth, I brought you in.

“ I'll tell the King that you are Shepherds too,
 “ And that in Cattle all your Dealings are ;
 “ That you have brought your Families with you,
 “ And all your Servants, Flocks and Herds are here.

“ When Pharaoh calls for you [observe I pray]
 “ And shall enquire what are your Occupations ?
 “ Thy Servants Trade in Cattle, ye shall say,
 “ Our Fathers Trade, for many Generations.

Lo ! here we see the Serpent and the Dove,
 That they in Goshen-Land might have their Station,
 And that, alone, they all in Peace might live,
 For Shepherds were to them Abomination.

How they may live in Peace, is his Concern,
 Who tho't that he not worthy was to live ;
 He did not evil for their ill return,
 But proves that all their Faults he does forgive.

Joseph his Brethren now will not preferr,
 To Place of Trust or Profit ; for he knew,
 That all high Places, slip'ry Places are ;
 'Tis better grace an old, than shame a new.

“ Then

“ Then Joseph does unto the King repair,
 “ And says, my Father is in Goshen-Land ;
 “ And all my Brethren and their Flocks are there ;
 “ And humbly wait to know the King’s Command.

“ Tho’ Joseph had the Order of the King,
 And might dispose of them as he thought best ;
 Yet he in Goshen would not settle them,
 Till he had told the King their joyn’t Request.

Tho’ they, compar’d with him, were mean and poor,
 Yet, Christ-like, he did them for Brethren own.
 Rich Men will gain Esteem of others more,
 When Love to meanest Relatives is shewn.

“ Then Joseph does five of his Brethren take,
 “ And introduces them unto the King.
 So Christ to God, will all his Brethren make
 A Present ; and will all to Glory bring.

“ Then Pharaoh said, what is your Occupation ?
 For all Men should some lawful Busines mind ;
 T’employ their Hands or Heads in ev’ry Station ,
 For Drones, the Burden of the State, we find.

“ To Pharaoh they reply, we Shepherds be ;
 “ As also all our Fathers were before.
 “ In Goshen-Land we come to ask of thee,
 “ To sojourn while the Famine is so sore.

“ Then Pharaoh said to Joseph, all the Land
 “ Before thee is ; and what thou thinkest best,
 “ I leave it all to thy disposing Hand ;
 “ Where thou shalt choose, there make thy Brethren rest.

“ And if thou know’st a Man, among them all,
 “ More active than the rest, him thou may’st make
 “ The Ruler o’er my Cattle, great and small.
 But from their own, them Joseph would not take.

“ Next

“ Next Joseph brought his aged Father in,
 “ And unto Pharaoh does a Wonder shew,
 “ And Jacob gave his Blessing to the King ;
 As Pious Patriarchs were wont to do.

“ With Wonder Pharaoh does old Jacob view,
 For such a Sight at Court, was very rare,
 “ Then did the King inquire, how old are you ?
 And Jacob’s Answers as uncommon are.

In Hebrew-Stile he does his Answer give,
 “ I am an Hundred Thirty Years of Age ;
 “ Both few and evil are the Days I live,
 “ My present Life is but a Pilgrimage.

I reckon not my Self at Home while here,
 I count my Life by Days ; and so shou’d We.
 “ Of greater Age by far my Fathers were ;
 Their greater Age I ne’er expect to see.

“ And Jacob blessed Pharaoh as a Debtor,
 “ In giving Thanks for all his Favours shewn ;
 No doubt the less was blessed of the better,
 He pray’d for Grace for him that wore the Crown.

“ Then Joseph gave a Portion in the Land ;
 “ Unto his Father and his Brethren too ;
 “ As Pharaoh gave his Licence and Command,
 “ To pitch their Lot as he thought best to do.

“ His Father, then, and Brethren he supplies,
 “ And all his Father’s House, with Food and Corn ;
 “ According to their sev’ral Families,
 “ Until the time of Plenty should return.

Lo ! here the Truth of God, unto his Word,
 In Days of Famine he will give them Bread ;
 In doing what is good, trust in the Lord ;
 And verily, says God, thou shalt be fed.

“ And

" And now the Dearth exceedingly prevail'd,
 " The Lands of Ægypt and of Canaan faint ;
 " There was no Bread ; and Food for Cattle fail'd,
 " That Men and Beast were like to dye for want.
 " Then all the Money Joseph gather'd in,
 " That could be found in Countries round about ;
 " And when that fail'd they next their Catt'e bring,
 " Then Sold their Lands, and then themselves to boot.
 " When each Man had his Land to Joseph Sold,
 " The Land was wholly Pharaoh's, for his Use ;
 " Then Joseph made a Law, the King shou'd hold,
 " One Part in five of all the Lands Produce.



Sect. 18. Jacob *blesseth his Sons* ; and dying in
 Ægypt, is carry'd, in great Pomp, to be bury'd
 in Canaan.

" **T**HEN Jacob's Time was come, that he must dye,
 " When he One hundred forty seven fulfill'd.
 Both good and bad Death's Summons must obey
 The Man that was a Prince with God must yield.

It is decreed for all Men once to die,
 There's no Discharge, or Quarter in that War ;
 And yet the Saints are sure of Victory ;
 For each one shall be more than Conqueror.

" When some, of Jacob's Illness, Tidings bring,
 " Joseph his aged Father hastes to see.
 Hurry of Bus'ness should not hinder Men,
 From Acts of Duty, Love and Piety.

" Now Jacob gives, unto his Son, Command,
 " That he shou'd not in Ægypt him interr ;
 " But carry him unto the promis'd Land ;
 " And lay him in his Father's Sepulchre.

“ Then Joseph does his tender Children take,

“ That they the Prophet’s Blessing might receive ;
And dying Words some good Impressions make
Upon his Sons, as long as they should live.

Of all Occurrences of Providence,

Some good Improvement we shou’d strive to make ;
And wisely draw some useful Lessons thence,
And point to them what God the Lord may speak.

Thus pious Parents do not only prize,

The Blessing which they have themselves obtain’d ;
But long their Children may be blest likewise ;
It’s always so where Truth of Grace is gain’d.

“ Then like a dying Saint could Jacob tell

“ His sweet Experience of the Grace of God ;
The Faithfulness of God he knew full well,
And what’s the Profit of the heav’nly Rode.

Of dying Saints this is the pleasant Meat,

God’s Acts of Kindness ne’er shou’d be forgot ;
Come all that fear the Lord and I’ll relate
What on, and for, my Soul the Lord has wrought.

The Title Jacob gave to God did shew,

God’s Faithfulness and Goodness towards him ;

“ The God that fed me all my Life ‘till now,
In two sore Famines he Relief did bring.

God’s Angel from all evil me redeem’d ;

How joyful is it in a dying Hour,
To know that we in Christ from Wrath are screen’d.

The Angel Christ redeems by Price and Power.

It’s much expected, both by good and bad,

That dying Saints shou’d something have to say,
Of rich Experience they have often had,

For others Comfort, of God’s Word and Way.

“ Almighty

“ Almighty God appear’d and blessed me ;
 That Blessing was the Promise, we are told.
 If we would have our Children blessed be,
 We must by Faith the stedfast Promise hold.

Now Jacob taught these two young noble Men ;
 They should not look upon themselves at Home.
 “ O let my Name, said he, be call’d on them,
 “ And let my Father’s Name upon them come.

“ Jacob in blessing Joseph’s Sons did place,
 “ The younger Son before the native Heir ;
 For Nature is no Rule to God’s free Grace,
 So Abr’am, Isaac, Jacob, Joseph were.

“ And Jacob said, behold, I now expire,
 “ But God shall be with you ; that serves to make
 Our Grief for Friends the less ; our Joys the higher ;
 For God has said, I’ll never thee forsake.

“ When Jacob had each Son a Blessing given,
 “ Streight he expires ; and Heav’n does him receive.
 So pious Parents e’er they go to Heaven,
 Shou’d with their Children each a Blessing leave.

“ Then Joseph fell upon his Father’s Face,
 “ And kistèd him and wept exceeding sore ;
 Tho’ then his Father very aged was,
 And, if compar’d with him, he was but poor.

Yet Joseph could not but lament the Loss ;
 A loving Father and a pious Head ;
 With whom he often had most sweet Converse ;
 A Prophet and a mighty Prince with God.

If aged People wou’d respected be,
 Or die lamented, as old Jacob did ;
 Of their old Age they shou’d the Vices flee,
 In Love and Piety their Life shou’d lead.

If Discontent and Peevishness shou'd grow
 Upon them, with their Age, the Case is such,
 Their Friends more willing are to let them go,
 Than else they could; nor can they mourn so much.

“ Now Jacob's Corpse in Canaan is interr'd;
 “ And funeral Attendance very splendid;
 “ Not only by his Children he's transferr'd,
 “ But Courtiers and Nobility attended.

“ Jacob dispos'd, now Joseph's Brethren said,
 “ For what we once against him did amiss,
 “ Joseph will hate us, now our Father's dead.
 The guilty Conscience fears where no Fear is.

“ Then all his Brethren on their Faces fall,
 “ And ask his gracious Pardon for their Crime.
 “ But Joseph wept again upon them all;
 Lest they should now have fin'd a second Time,

Or at the Name of his deceased Father;
 Or else because they still suspect his Love;
 Or his Sincerity in Pardon rather;
 That, after all, he can't their Fears remove.

“ You ask of me to pardon and forgive.
 “ But why am I set in the Place of God?
 “ Ask God Forgiveness, and your Souls shall live.
 “ I'll never injure you, but do you good.

“ As for your selves, you evil tho't on me,
 “ But God, permitting, meant it all for good;
 “ That thousands might, from Death, preserved be,
 “ God sent me hither to prepare you Food.

“ Now therefore put away your groundless Fears;
 “ Of you I have a tender Care at Heart;
 “ I'll nourish you, on me be all your Cares;
 “ In Peace and Comfort then they all depart.

“ Thus

Thus oft' return the weaker Christian's Fears ;
 They measure Infinite by finite Love ;
 They think that God's Forgiveness is like theirs ;
 Or that their Goodness must his Favour move.

God's Acts of Goodness are not like our own ;
 He is not mov'd by Merit of the Creature ;
 To humble Penitents is Mercy shewn ;
 His Grace is free ; God is, to none, a Debtor.

“ And Joseph liv'd one Hundred Years and ten,
 “ And took a solemn Oath of Israel's Sons ;
 “ For God, said he, will bring you up again,
 “ And you to Canaan shall transferr my Bones.

“ Then he, in lively Faith, gave up the Ghost,
 “ And him, embalm'd, they in a Coffin place,
 “ But was not bury'd till his Seed possest
 “ The Land ; about two hundred Years in space.

When Joseph dy'd, a Man in highest Station ;
 The chiefest Counsellor and Guide of State ;
 A tender Father to the King and Nation ;
 They mourn their Loss, for it was very great.

“ Both Church and State lament ; alas ! say they,
 “ Must such a Prophet, such a Ruler die ?
 “ A Prince and Patriarch is fall'n to Day ;
 “ A Man of Honour and Integrity.

The wise and noble, rich and good must yield ;
 The valiant Warrier in his lofty Tower ;
 The Conqueror, that oft' had won the Field,
 Obey the Summons of this greater Power.

'Tis meet the Saints shou'd all in Heav'n appear ;
 God and his Works will there be better known ;
 We Tee, enjoy and serve in Part while here ;
 These all will perfect be before the Throne.

The King of Terrors honours good Men most,

Tho' he without Distinction conquers all ;
And proudly tramples on them in the Dust ;
Himself is conquer'd when the godly fall,

When, at his Summons, Saints resign their Breath,

As to a proud, morose, precarious King ;
They more than Victors, triumph over Death ;
And dare him to produce his hurtful Sting.

The silent Grave will yield to pious Men,
A sweet Repose ; there weary Pilgrims rest ;
When, in the Morning, they shall wake agen,
Conform'd to Christ, shall be for-ever blest.

The greatest Conquest ever Death cou'd boast,
Was Christ the Prince of Life ; but when he fell,
He conquer'd Death, altho' his Life was lost ;
And Life obtain'd for all his Israel.

Then while I live, my End in Life shall be,
His Favour to secure, with tender Care.
If in the Valley God will be with me,
I'll fear no evil that may meet me there.

T H E



THE
 HISTORY
 OF THE
 Woman of Canaan.

In VERSE.



HEN Man, by Sin, was utterly undone,
 And self-destroy'd, God sent his only Son,
 To seek and save the Seed of Abra'm lost:
 A Work too hard for all the Heav'nly Host.
 Just at the Time that God, by Promise, set,
 Messiah came unto his own; and yet,
 'Tis said, his own receiv'd him not; but then
 He shall be welcom'd by some other Men.
 With mighty Signs and Wonders, Jesus came,
 To prove his Mission, in the Father's Name.
 When to the Jews, he had his Message given,
 Most welcome Tidings from the King of Heaven;
 An Act of Grace; the Gospel Proclamation;
 To Rebel Men, of Pardon and Salvation;

“ Then

" Then Jesus stept aside unto the Coast
 " Of Tyre and Sidon, where a Sheep was lost ;
 And that which Satan long had kept in Hold,
 He took and safely brought into the Fold.
 He always went about in doing good ;
 His Work both what and where he understood.
 That some who never bare the Hebrew Name,
 Were yet the chosen Seed of Abraham.
 When therefore Christ and his Disciples find,
 Ungrateful Jews, to them, are so unkind ;
 That they reject him, and his Message scorn,
 Then will the Saviour to the Gentiles turn.
 What Mischief will Men's Prejudices do !
 Deprive themselves of Christ and Gospel too.
 If wanton Children with their Food will play,
 May not the Father take the Food away ?
 Or if they shut their Eyes against the Light,
 It is but Just to close them up in Night.
 If some will not the Gospel entertain,
 They'll know, at last, it is not preach'd in Vain.
 It is most worthy of all Acceptation :
 It brings the Tidings of the great Salvation.
 And if the Seed of Abraham, the Jews,
 Shall Christ and his Salvation too refuse ;
 God will, of Gentiles, hard and lifeless Stones ;
 Raise up to Abram many better Sons.
 " Then from that Coast a Woman crying came.
 " To Christ our Lord, when passing thro' the same.
 " Have Mercy Lord, faith she, thou David's Son ;
 " By Satan's Malice, I am quite undone.
 " My tender Child by Satan is possess'd ;
 " And vexed sore, and grievously oppres'd ;
 " But Hellish-Powers are subject unto thee :
 " Lord, speak the Word, my Daughter shall be free.
 Now let us hence, some useful Lessons take ;
 And of this Story good Improvement make.

'Tis said, the Woman came out of that Coast;
 But Jesus went to seek and find her first:
 We do not love him first, before his Love;
 Untill he draws, to him, we cannot move.

It is our Mercy that the Word is near,
 A greater Mercy is a hearing Ear:
 Some never had the Gospel's joyful sound,
 And some have not it's saving Virtue found.
 She owns that Jesus Christ was David's Son;
 That he Messiah was, that was to come.
 When Faith can fasten on this very thing,
 It may, afflicted Souls, much Comfort bring.
 Moreover, here observe, she calls him LORD,
 She knew that he could help her with his Word;
 If he the SON and LORD of David be,
 He wants not Power; his Grace is rich and free.
 She crys for Mercy, that is Favour shew'n,
 To one afflicted; make thy Mercy known.
 'Twas outward Trouble that the Woman drave,
 To Jesus Christ, that able is to save.
 O happy Tryal! that shall drive a Soul,
 For Help to him that maketh found and whole;
 She being honour'd with this near Access;
 Now mark her humble Frame in her Address.
 " I have no Merit, Lord, to plead with thee,
 " But what's thy own. I would accepted be,
 " Not as a Saint, but as a Sinner great;
 " From Justice I appeal to Mercy-Seat.
 So we shou'd do by Children, not despair,
 Bring them to Christ, by Faith and fervent Pray'r;
 He bids us do so, when they are possess'd
 With reigning Sins, and Tyranny oppress'd.
 If Disobedience and a stubborn Will,
 Contempt of Sacred Things possess them still;
 This is a Case, more dangerous by far,
 Than all Diseases of the Body are;

If our Instructions, on them, lost may be,
 " Then bring thy Child, saith Jesus, unto me.
 And when she prays that Mercy may be shewn,
 Unto her Child, she makes the Care her own :
 " She does not say, O LORD, let Mercy be
 " Extended to my Child, but unto me.
 If to our Children Mercy shall be shewn,
 We count their Mercies also are our own.
 Distress of Children is the Parent's Trouble,
 But if their Soul's distress'd, their Grief is double.
 If Satan leads them Captive at his Will,
 The pious Parent owns them Children still.
 Tho' wicked, they are still our Flesh and Blood ;
 And then are near to us, when far from God.
 Thus the afflicted Parent sought redress,
 For her Relation, when in great distress.
 She did not seek directly for the Soul ;
 But that her Daughter's Body might be whole.
 If others Silent are, yet Souls distress'd,
 With Sense of Want, with Enemies oppress'd ;
 They can't forbear to pray, they tell their Grief,
 To God that hears, and often sends Relief ;
 And whether should distressed Souls repair,
 But unto him, that Hearer is of Pray'r ?
 She cry'd aloud, it plainly may appear,
 She stood at Distance ; wou'd not yet draw near.
 But like the humble Publican that pray'd,
 And pray'd sincerely too, yet was afraid
 To look to Heav'n, but smiting on his Breast,
 He pleads for Mercy ; and to his Request,
 He gain'd an Answer, and was not deny'd,
 But had the Mercy to be justify'd.
 Thus humble Sinners that reform and pray,
 Sha'n't cry in vain, they'll find another Day.
 " But tho' she cry'd to David's Son and Lord,
 " And cry'd aloud, he answer'd not a Word,

O! what Temptations might from hence arise,
 When he that always hears his Peoples Crys,
 Will shut his Ears against a praying Soul,
 The Case is sad: None else can make them whole.
 But tho' nor Alms nor Answer she cou'd get,
 She did not go away and Rail and Fret:
 And, Unbelieving, in her Passion say ;
 " I find it is in Vain to wait and pray.
 " What could those Lips, that always use to drop,
 " As Honey-Comb, afford no Word of Hope!
 " Is this the Man, for Clemency renown'd,
 " From whom so many Souls have Pity found !
 " We hear the Deaf and Dumb, the Lame and Blind,
 " And Lepers too, his tender Mercy find ;
 " He casts out Devils, and this glorious Lord
 " Has rais'd the Dead at his resistless Word ;
 " If, as 'tis said, his Grace is rich and free,
 " Why not one Crum extended unto me?
 But Jesus Christ did her no Answer give,
 That warmer Crys he might from her receive.
 It is not said, that Jesus did not hear ;
 He heard and pleased was with Faith in Pray'r.
 Our Pray'r's may not a speedy Answer gain ;
 But praying Souls shall never pray in vain.
 God may delay, to teach the Soul that prays,
 That he a Sov'reign is in all his Ways.
 'Tis both to prove, and to improve their Faith,
 And make them humble, as the Scripture faith.
 When for the Mercy they are well prepar'd,
 Then they shall find, that Prayer has been heard,
 'Tis done that they may God the Glory give,
 And pray and trust, as long as they shall live.
 " Then the Disciples, weary with her Cryes,
 " While Jesus Christ her earnest Suit denys :
 " Her Intercessors prove ; and pray the Lord,
 " To send her Home, with his most gracious Word.

If Men, our frequent Crys, can hardly bear,
 The Crys of Faith, to Christ, most grateful are,
 " But Jesus answer'd, wou'd you have me go,
 " Beyond my strict Commission ? You must know,
 " That I am sent to seek and save the Sheep,
 " Of Israel lost : I'll my Commission keep.
 Her Intercessors, the Disciples, take
 The first Repulse, and Suit no further make.
 " She nearer comes, and Worships at his Feet,
 " And crys, Lord help: for my Distress is great.
 " Then Jesus answer'd with Repulse, and said,
 " It is not meet to take the Childrens Bread
 " And cast it to the Dogs, — This left no room,
 To hope the Mercy, tho' 'twas late, might come.
 This might have driven into deep Despair,
 Had he not kept alive her Faith in Pray'r.
 Tho' God design'd that Jesus Christ shou'd be,
 " A Light, to lighten Gentile Nations ; he
 " Had not took down the high Partition Wall ;
 But now, the Gentiles have the Gospel Call.
 The Gentiles did in common Bounty share,
 In such as Rain and fruitful Seasons are ;
 But special Favours, Childrens Bread must be,
 Reserv'd for Children of the Familie,
 From hence we learn, that Dogs must not be fed,
 The loose and vain, with Sacramental Bread :
 The Gospel-Church, a Garden is enclos'd,
 And not a Common, unto all expos'd.
 Tho' Christ an open Fountain is, to shew,
 The chief of Sinners may to Jesus go ;
 Yet this is seal'd ; that Men may sacred keep
 The living Waters, for the cleaner Sheep.
 The Gospel-Church an Household is of Faith,
 And Saints in Christ ; as hōly Scripture saith.
 Thus, for her Faith, she had a further Tryal ;
 The first with Silence, and the next Denyal.

We

We seldom meet with like Discouragement ;
 Out of his common Road, now, Jesus went :
 For we are told, he us'd to heal them all,
 And answer Souls, sometimes, before they call.
 Or, while they speak, he ready is to hear,
 But this poor Soul must meet with harder Fare.
 But why, to try her thus, did Jesus chuse ?
 Was he afraid to disoblige the Jews ?
 No, 'twas to search her Heart, and make appear,
 That, tho' a Gentile, precious Faith was there.
 And make it plain, to Jews themselves that some
 Of Gentile-Race, were Abr'am's Seed become.
 And thus, the Tryal of her Faith was found
 More precious than of Gold, and did redound,
 Unto the Praise and Honour of the Lord,
 Who Strength, in Season, always does afford.
 Now Christ's Design, herein, was much the same,
 As once, we read, God tempted Abraham :
 He try'd his Faith, but not that God might know,
 But might his strength of Faith to others show.
 So wrestling Angel put out Jacob's Thigh,
 To give the Soul the greater Victory.
 Our darkness may not suffer us to trace
 The Foot-steps of God's Providence and Grace.
 The End we know not now, but there may be
 Much Love at Heart, where nought but Frowns we see.
 Thus we shou'd say when Pray'rs no Answer bring,
 Altho' he slay me, yet I'll trust in him.
 The Souls that Jesus Christ designs to hear,
 He lays them low, by shewing what they were ;
 How vile and sinful now ; and fix their Hope,
 On Christ alone, and then he lifts them up.
 The greater Faith, Afflictions great accost,
 And sharpest Tryals may be kept 'till last.
 And yet if great, or may be manifold,
 When sanctify'd they shall come forth as Gold.

Poor humble Soul, tho' she had often cry'd,
 And hitherto, had been as oft' deny'd,
 She neither Sinks in Silence or Despair,
 But storms the Throne of Grace with Faith and Pray'r.
 She does not fret, reproach and turn away,
 From Jesus Christ and, discontented say,
 " I might as good have stay'd at Home and spar'd,
 " My Pains ; as come and cry and not be heard.
 " It was enough to have a flat Denial,
 " But he reproach'd me, that's a greater 'Trial.
 " But if he wou'd to me no Mercy show,
 " He had no need to have revil'd me so.
 " Tho' I a Sinner am, a vile one too,
 " And am in Misery, my Wages due,
 " Yet am no Dog; but I a Woman am.
 " Indu'd with Reason, and of human Frame.
 " What Flesh can bear such scornful Treatment ? I
 " Will never ask again, altho' I die.
 " I never met with such Contempt before,
 " And thus he adds unto my Burden more.
 " I gave him due Respect, but now you see,
 " How most unkindly he has treated me.
 Thus Pride of Heart is wont to blame the Word,
 But humble Souls will justify the Lord ;
 And oft' much viler do themselves esteem,
 Than others dare to think or speak of them.
 She overcomes this great Discouragement,
 And on her Suit her Mind is still intent ;
 She wrestles still, and will not let him go,
 Till he the Blessing will on her bestow.
 The more the Soul's affected with it's Grief ;
 The more Importunate to gain Relief.
 Poor Souls are bid to pour out their Complaint,
 To God ; and always pray and not to faint.
 Instead of blaming Jesus Christ, we see,
 She lays the Blame, just where it ought to be.

Perhaps affraid left in her first Addrefs ;
 She might not Reverence enough express ;
 Or in Behaviour not so humble been ;
 " And therefore now falls down and worships him.
 She waves the Question, whether she or no,
 Was one to whom Meffiah was to go.
 And then perhaps with more Affection cries,
 " Lord, help ; for Soul and Body want Supplies
 " If the Meffiah a Physician came,
 " To fave alone the Seed of Abraham ;
 " Lord help us, in this Cafe ! what shall we do ?
 " Vain is the help of Men and Angels too.
 " O helpless Cafe ! If God denies Relief,
 " We sink, we die, we pine away with Grief.
 " Help Unbelief, and make my Faith more Strong ;
 " Help Patience when Affliction's great, or long.
 " O help my Faith, that meets with such a Trial ;
 " I came in Hope, but meet with a Denial.
 " Lord, help that I unto thy Sov'reign Will,
 " May humbly bow, if this Affliction still
 " Must lie upon my Daughter and on me,
 " We may maintain becoming Thoughts of thee.
 " Lord, help to bear our Burden, and thy Rod ;
 " I cast my Burden on a gracious God,
 " O help that we, in strong Temptations Hour,
 " May pray and trust, upholden by thy Pow'r.
 " Lord, help in giving that for which I cry'd ;
 " Tho' hitherto thou hast my Suit deny'd.
 " I'll cry and pray again, and will not faint,
 " I come a needy Sinner, not a Saint.
 Christ speaks of Jews, as at the Table set,
 And, with the Father Children's Bread to eat,
 And to the Dogs, compares the Gentiles all,
 Waiting for Crums that from the Table fall.
 This pleas'd the Jews, who hated them before,
 And on the Gentiles very hard it bore.

The Woman shew'd herself exceeding wise,
 The aptness of the Thing she ne'er denies.
 There's nothing gain'd by clamour at the Word,
 Tho' here and there a saying may be hard,
 Upon your State, or on your sinful Life ;
 Men shou'd not quarrel at, and stir up Strife ;
 Against the Word ; but as they love their Peace,
 Conviction shou'd admit, and Clamour cease.
 Altho' she can't deny what Jesus spake,
 The best Improvement of the Case will make.
 " And says, Lord, it is true, we Gentiles are
 " Unclean as Dogs ; but for the Children's Fare
 " We do not ask ; but yet, as Dogs, we wait,
 " To catch the Crums beneath the Childrens Feet.
 " And when we, Gentiles, gain the Things we crave,
 " We have but what the Jewish Children leave,
 " And, if we are not misinform'd, 'tis said,
 " The Children Wanton grow, and slight their Bread :
 " They trifle with their Food, and cast away,
 " The very Food for which the Gentiles pray.
 " To whom, O bounteous Lord ! is it most meet,
 " Thou shouldst bestow thy Gifts that are so great ?
 " On such as do the Mercies now despise ?
 " Or those that do the Mercies highly prize ?
 " And what's a Crum, that's thrown us by the by,
 " Compar'd with Loaves that on the Table lie ?
 " Why shou'd it not be at thy Table, Lord,
 " As is most common at the Noble's Board ?
 " Where Dogs, with Crums, expect they shall be fed ;
 " As Children hope to have their daily Bread.
 " Thou call'st me Dog ; to this I do agree,
 " But then thou art a Master unto me ;
 " And with the Dogs, that serve thy Flock I'll be,
 " A Servant, Lord, both to thy Flock and thee.
 Now, Souls, attend, who are allow'd to wait,
 For Wisdom at the Posts of Wisdom's Gate,

Unto the full, with Gospel-Doctrines fed,
 Some with your Crums and Leavings wou'd be glad.
 But Streams of Gospel-Preaching run to Waste,
 For many Hearers have no Mind to tast.
 But such as have with heavenly Food been fed,
 Will ever pray; Lord, give us of this Bread,
 Observe agen, some Souls perplexed are,
 To know if they, in Christ, elected were;
 Or Gospel-Calls were e'er for them designid,
 Or from the Promises may Comfort find?
 But such perplexed Souls, had better do,
 As did this Woman, keep the Mark in View;
 Ply well the Throne of Grace, their Errand mind,
 And ask and knock and feek, until they find,
 For none that pray sincerely, in Christ's Name,
 E'er pray in vain, nor sent away with Shame,
 Then lay thy self at Jesus Feet and hope,
 He will not trample on, but take thee up.
 And to the Saviour say, Lord; help; to me
 Relief can come from none on Earth but thee,
 I own that vile and sinfull I have been;
 But more, thy Merit is, than all my Sin;
 I lay my self beneath thy Sov'reign Feet;
 For I have heard thy tender Mercy's great
 O let thy Mercy large and free appear;
 But, if I perish, I will perish there.
 If Unbelief will not suppressed be
 By Reason; pray it down; and so did she.
 Her Prayer was but short, like that poor Man,
 Who is, in Scripture, call'd a Publican;
 He pray'd, O, Lord, be merciful to me,
 A Sinner, I for Pardon come to thee.
 " When thou as Sun of Righteousness dost rise,
 " Shall Abra'm's Seed, alone monopolize,
 " This wondrous Mercy, which we need as they,
 " May not a Stranger have one healing Ray?

" The Children may, with Plenty feed: for there,
 " Is Bread enough for them and much to spare;
 " If Dogs do catch up, now and then a Crum,
 " What Injury is to the Children done?
 You cannot think, or speak more meanly too
 Of humble Souls, than they themselves will do.
 It was a most ingenious Reply,
 She made to Christ and full of Modesty;
 She does not plead from native Witt at Will,
 But she from Heav'n, had learnt this holy Skill.
 " Thus Jesu Christ the Heart will still prepare,
 " When he has first enclin'd his Ear to hear.
 " Will he contend against me with his Pow'r?
 " He'll strengthen Faith against a trying Hour.
 Thus lively Faith can make those things appear,
 To be for us; we tho't against us were.
 " And from the Eater bring forth wholsom Meat,
 " And from the strong extract a pleasing Sweet,
 But Unbelief does too too often take,
 Recruits for Enemies; a great Mistake;
 And sad Conclusions, ready is to draw,
 From ev'ry Providence: This Truth we know.
 But Faith lays hold of that same Hand that seem'd,
 To thrust the Soul away from holding him.
 " Tho' Jesus Christ, a while, had hid his Face;
 " With everlasting Kindness and with Grace,
 " He gathers her; tho' She of Canaan came,
 " And shews She was a Child of Abraham:
 A sound Believer: for her Faith ne'er faild,
 As Prince with God, she wrestl'd and prevail'd.
 " Then Jesus Christ replies, to her, and faith,
 " O Woman, great is thy victorious Faith.
 " Thy Faith and Pray'r command my Pow'r and Skill,
 " Now let it be according to thy Will.
 " Thus Jesus Christ display'd his mighty Pow'r,
 " And made her Daughter whole, from that same Hour.

Tho'

Tho' hellish Troops, to ruin Souls, conspire,
 Yet at the Word of Jesus must retire.
 Thus Jesus Christ cou'd heal her from a farr,
 As well as near to him: the Reasons are,
 His Pow'r is infinite; it has no Bound;
 In Heav'n and Earth he's always present found.
 He is a God that's near at Hand to save,
 And not afarr from them that Mercy crave.
 If Souls do Christ, for Advocate, retain,
 They shall not pray and cry and wait in vain.
 When greedy, roaring Lyons seize their Prey,
 Then Judah's Lyon stronger is than they.
 The roaring Lyon seeketh to devour,
 But Jesus saves by his Almighty Pow'r.
 O what a Mercy does the Soul obtain!
 That is made free from Sin and Satan's Reign?
 'Tis not a Mercy unto one alone,
 But Mercy also to Relations shwon.
 Now Jesus Christ admires and much commends,
 Her Faith, exceeding strong, that always tends,
 Unto God's Glory; and upon the whole,
 It brings in Peace and Comfort to the Soul.
 And happy they that with true Grace are blest;
 But Faith's the Root and Spring of all the Rest.
 Faith works by Love and does the Soul prepare
 The holy Will of God to do and bear.
 Thro' Faith her Wisdome shone exceeding bright,
 With Shield of Faith she still maintain's the Fight;
 Till she had conquer'd and the Field had gain'd,
 The very Mercy she desir'd, obtain'd.
 The Grace of Meekness also did appear,
 And Patience helpt the Excercise to bear,
 Altho' 'twas sharp; nor do we know how long,
 It little Matters, if the Faith be strong.
 It helps the Soul to persevere in Pray'r,
 And worthy Thoughts of God maintained are.

Faith helps the Soul a steadfast Trust to place,
 Upon the Lord, e'en while he hides his Face.
 Faith looks upon him as a faithful Friend,
 And while he seems to frown, expects the End
 Will Loving-Kindness and his Grace express,
 His tender Mercy and his Faithfulness.
 Most precious Fruits the Grace of Faith will bear,
 Which Fruits most pleasant unto Jesus are.
 Of all the Graces Faith more Honour gives,
 To Jesus Christ; and then that Faith receives,
 More Honour from its Author than the rest.
 Thrice happy Soul that with this Grace is blest.
 But tho' true Faith, in all, most precious be,
 Yet 'tis not strong alike in all we see.
 Now, humble Soul, what's thy Troubles be,
 Hear what the Lord, by these, may speak to thee;
 What wouldst thou have, what Mercy dost thou need?
 Only believe and then thy Prayer shall speed.
 Is it for Understanding thou dost wait,
 With longing, at the Posts of Wisdom's-Gate?
 Then cry for Wisdom, and diviner Skill,
 To know thy Work and his most holy Will.
 Pray, Lord, that I may now receive my Sight,
 To know thy Will, and do it with Delight;
 Increase our Faith, Lord, help my Unbelief,
 Its Weakness now occasions me much Grief.
 I wou'd not only unto Jesus go,
 But know in whom I have believed too.
 And now I wou'd not only pardon'd be,
 But have that Pardon sealed unto me.
 O God of Grace, I would not only have
 Just Faith enough my sinking Soul to save,
 But some to live, and walk, and glorify
 The God of Grace, and then in Faith wou'd die.
 The weaker Faith will Doubts and Fears attend,
 The stronger Faith will Peace and Comfort send.

The

The Faith that's weak will lie at Jesus Feet;
 But stronger Faith will to his Bosom get.
 The weaker Faith will unto Jesus go,
 But stronger Faith can read its Interest too.
 Weak Faith, that looks to Christ produces Tears;
 But stronger Faith will chase away our Fears.
 Weak Faith may Cov'nant richest Treasures see;
 Strong Faith can say, Lord thou hast made, with me,
 A Covenant that everlasting is,
 A Covenant that nothing has amiss;
 All needful Blessings do that Cov'nant store,
 And are the Mercies great, they are as sure.
 True Faith, tho' weak, more precious is than Gold,
 And God, this Grace, will strengthen and uphold.
 Thus Gentiles Faith may far exceed the Jew;
 For the Centurion was a Gentile too.
 And he that Author is of Grace could tell,
 " He had not found such Faith in Israel."
 His Faith was strong in Christ, his Power and Skill;
 This Woman's Faith was strong in his goodness.
 Q' may I then this special Favour have,
 That I may live by Faith, the Life I live;
 When I in shady Vale of Death shall be
 Then may I know thou, Lord, art there with me,
 I fain wou'd have my feeble Grace increase,
 And grow in Holiness as well as Peace;
 I wou'd not only now be justify'd,
 But have Corruption also mortify'd,
 By new supplies of Grace and Strength wou'd I
 To serve the Lord, with Care, my self apply.
 Then listen, Soul, whate'er thy Wants may be,
 What Jesus spake to her, he speaks to thee.
 Where Faith and fervent Pray'r go Hand in Hand,
 All needful Favours are at their Command.
 The Pray'r of Faith shall have this Answer still,
 " Be it to thee according to thy Will."

THE
 Names and Titles given to
JESUS CHRIST
 In Scripture.

A.



HE second Adam,
 Advocate with the Father,
 Almighty,
 Alpha and Omega,
 Angel of the Covenant,
 Author of eternal Salvation,
 Author and finisher of Faith,

1. Cor. 15. 45.
 1. John 2. 1.
 Rev. 1. 8.
 Rev. 21. 6.
 Mal. 3. 1.
 Heb. 5. 9.
 Heb. 12. 2.

B.

Blessed and only Potentate,
 Beginning of the Creation of God,
 The Branch,
 Bread of Life,
 Bright and Morning Star,
 Bridegroom,

1. Tim. 6. 15.
 Rev. 3. 14.
 Zech. 3. 8.
 John 6. 48.
 Rev. 22. 16.
 John 3. 29.

C.

Captain of our Salvation,
 Christ,
 Consolation of Israel,
 Chief Corner Stone,
 Counsellor,

Heb. 2. 10.
 Matt. 16. 16.
 Luke 2. 25.
 1. Peter 2. 6.
 Isaiah 9. 6.

D.

David,
 Deliverer out of Sion,
 Desire of all Nations,

Ezek. 37. 24, 25.
 Rom. 11. 26.
 Hag. 2. 7.

E.

Emanuel, God with us,
 Everlasting Father,
 Eternal Life,

Matt. 1. 23.
 Isaiah 9. 6.
 1. John 5. 20.
 First

First born of every Creature,
First born from the Dead,
Fountain of Life,
Fountain opened,

God over all,
The great God,
The mighty God,
The only wise God,
God manifest in the Flesh,
The golden Altar,

Head of the Body, the Church,
High-Priest of our Profession,
Holy one of God,
Horn of Salvation,

Jesus,
Jehovah our Righteousness,
Image of the invisible God,
Judge of quick and dead,

King of Kings,
King of Saints,
King of Sion,

Lamb of God,
Law-giver,
Our Life,
Light of the World,
Lilly of the Valley,
Lyon of the Tribe of Judah,
Lord of Lords,

Mediator between God and Man,
Messenger of the Covenant,
Messias,
The Mercy promised,

Narrow Way to Life,
Nazarene,

Col. 1. 15.
Col. 1. 18.
Rev. 21. 6.
Zech. 13. 1.

Rom. 9. 5.
Titus 2. 13.
Isaiah 9. 6.
Jude 25.
1. Tim. 3. 16.
Rev. 8. 3.

Col. 1. 18.
Heb. 3. 1.
Mark 1. 24.
Luke 1. 69.

Matt. 1. 12.
Jer. 23. 6.
Col. 1. 15.
Acts 10. 42.

Rev. 17. 14.
Rev. 15. 3.
Psalm 2. 6.

John 1. 29.
Isaiah 33. 22.
Col. 3. 4.
John 8. 12.
Cant. 2. 1.
Rev. 5. 5.
Rev. 17. 14.

1. Tim. 2. 5.
Mal. 3. 1.
John 1. 41.
Luke 1. 72.

Matt. 7. 14.
Matt. 2. 23.

Offspring

O.

Off-spring of David,
The Lord God Omnipotent,

P.

Our Passover,
Power of God,
Prince of Life,
Prince of the Kings of the Earth,
Prince of Peace,

Rev. 22. 16.

Rev. 10. 6.

1. Cor. 5. 7.

1. Cor. 1. 24.

Acts 3. 15.

Rev. 1. 5.

Isaiah 9. 6.

Q.

Quickenng Spirit.

1. Cor. 15. 45.

R.

Redeemer,
Rock of Ages,
Rock of Israel,
Root of David,
Rose of Sharon,

Job 19. 25.

Isaiah 26. 4.

2. Sam. 23. 3.

Rev. 22. 16.

Cant. 2. 1.

S.

Saviour of the World,
Shepherd of Israel,
Seed of the Woman,
Shiloh [the Son of Judah]
Son of David,
Son of God,
Son of Many,
Sun of Righteousness,
Surety of a better Testament,

John 4. 42.

Psalm 80. 1.

Gen. 3. 15.

Gen. 49. 10.

Matt. 1. 1.

Luke 1. 35.

Matt. 18. 1.

Mal. 4. 2.

Heb. 7. 22.

T.

Treasury of Wisdom and Knowledge, Col. 2. 3.

Col. 2. 3.

Tree of Life, Rev. 2. 7.

Rev. 2. 7.

True God, 1. John 5. 20.

1. John 5. 20.

The true Vine, V.

John 15. 1.

The Way the Truth and the Life, John 14. 6.

John 14. 6.

Wisdom of God, M.

1. Cor. 1. 24.

The faithful Witness, Rev. 14. 15.

Rev. 14. 15.

Word of God, Rev. 19. 13.

Rev. 19. 13.

S. MR. 62

F I N N I S.

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